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THE MAHABHARATA

REKHA BHARATANA YAMA

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PRATAP CHANDRA RAY, C.I.E.

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are flying away, crushing their own ranks!" Dost thou not recognise the unbearable leonine shouts, O Arjuna, of the terribly-roaring Bhimasena inspired with desire of victory in battle?" There, the prince of the Nishādas, filled with rage, is coming against the son of Pāndu, on his foremost of elephants, from desire of slaying him with his lances, even like the Destroyer himself armed with his bludgeon!" Struck by Bhima with ten keen clothyard shafts endued with the splendour of the fire or the Sun, the two arms of the roaring prince, with lances in grasp, are lopped off!" Slaying the prince, Bhima proceedeth against other elephants looking like masses of blue clouds and ridden by riders guiding them with skill!" Behold those riders striking Vrikodara with darts and lances in profusion! Slaying with his keen shafts those elephants seven at a time, their triumphal standards also, O Pārtha, are cut down by thy elder brother! As regards those other elephants, each of them is being slain with ten shafts by him.⁸²⁻⁸⁸ The shouts of the Dhārtarāshtras are no longer heard, now that Bhima, O bull of Bharata's race, who is equal to Purandara himself, is engaged in battle!" Full three *Akshauhinis* of Duryodhana's soldiers had been assembled together (in front of Bhima). They have all been checked by that lion among men, viz., Bhimasena, in wrath!"—⁸⁵

"Sanjaya continued,—'Beholding that feat, difficult of accomplishment, achieved by Bhimasena, Arjuna, with his keen shafts, destroyed the remnant of his foes.'⁸⁶ The mighty *Samsaptakas*, O lord, slaughtered in battle and routed (by Arjuna), fled away in all directions, overcome with fear.'⁸⁷ Many amongst them (that fell), became the guests of Cakra and attained to great happiness. As regards Pārtha, that tiger among men continued, with his straight shafts, to slaughter the Dhārtarāshtra host consisting of four kinds of forces.'"⁸⁸

SECTION LX.

"Dhritarāshtra said,—'When Bhima and Pāndu's son Yudhishtira were engaged in battle, when my troops were being slaughtered by the Pāndus and the Srinjayas,' when, in-

deed, my vast army was being broken and routed and repeatedly became cheerless, tell me, O Sanjaya, what the Kauravas did!"

"Sanjaya said,—'Beholding the mighty-armed Bhima, the Suta's son of great valor, with eyes red in wrath, O king, rushed towards him.³ Seeing thy army fly away from Bhimasena, the mighty Karna, O king, rallied it with great efforts.⁴ The mighty-armed Karna, having rallied thy son's host, proceeded against the Pāṇḍavas, those heroes difficult of defeat in battle.⁵ The great car-warriors of the Pāṇḍavas also, shaking their bows and shooting their shafts, proceeded against the son of Rādhā.⁶ Bhimasena, and the grandson of Cini, and Cikhandin, and Janamejaya, and Dhṛishtadyumna of great strength, and all the Prabhadrakas,⁷ and those tigers among men, viz., the Pāṇchālas, filled with rage and inspired with desire of victory, rushed in that battle, from every side, against thy army.⁸ Similarly the great car-warriors of thy army, O king, quickly proceeded against the Pāṇḍava host, desirous of slaughtering it.⁹ Teeming with cars and elephants and horse, and abounding with foot-soldiers and standards, the two armies then, O tiger among men, assumed a wonderful aspect.¹⁰ Cikshandin proceeded against Karna, and Dhṛishtadyumna proceeded against thy son Duṣṣāsana, accompanied by a large force.¹¹ Nakula proceeded against Vṛishasena, while Yudhishtira against Chitrasena. Sahadeva, O king, in that battle, proceeded against Uluka.¹² Sātyaki proceeded against Cakuni, and the sons of Draupadi against the other Kauravas. The mighty car-warrior Aṣwatthāman proceeded, with great care, against Arjuna.¹³ Gotama's son Kripa proceeded against the mighty bowman Yudhāmanyu, while Kritavarman of great strength proceeded against Uttamaujas.¹⁴ The mighty-armed Bhimasena, O sire, alone and unsupported, resisted all the Kurus and thy sons at the head of their division.¹⁵ The slayer of Bhishma, viz., Cikhandin, then, O monarch, with his winged arrows, resisted Karna careering fearlessly in that battle.¹⁶ Held in check, Karna then, his lips trembling in rage, assailed Cikhandin with three arrows in the midst of his eyebrows.¹⁷ With those three arrows sticking on his fore-head, Cikhandin looked highly

beautiful like a silver mountain with three elevated crests.¹⁸ Deeply pierced by the Suta's son in that encounter, the mighty bowman Cikhandin pierced Karna, in return, with ninety keen shafts.¹⁹ The mighty car-warrior Karna then, slaying Cikhandin's steeds and next his driver with three arrows, cut off his standard with a razor-faced arrow.²⁰ That mighty car-warrior then, that scorcher of foes, filled with rage, jumped down from his steedless car and hurled a dart at Karna.²¹ Cutting off that dart with three shafts in that encounter, Karna then, O Bhārata, pierced Cikhandin with nine keen arrows.²² Avoiding then the shafts sped from Karna's bow, that best of men, viz., Cikhandin, exceedingly mangled, retreated speedily from that spot.²³ Then Karna, O monarch, began to scatter the troops of the Pāṇdavas, like a mighty wind scattering a heap of cotton.²⁴ Meanwhile Dhrishtadyumna, O monarch, afflicted by thy son, pierced Dusçāsana, in return, with three arrows in the centre of the chest.²⁵ Then Dusçāsana, O sire, pierced his assailant's left arm with a broad-headed shaft, sharp and straight and equipt with wings of gold.²⁶ Thus pierced, Dhrishtadyumna, filled with wrath and the desire to retaliate, sped a terrible shaft, O Bhārata, at Dusçāsana.²⁷ Thy son, however, O king, with three shafts of his, cut off that impetuous arrow sped by Dhrishtadyumna as it coursed towards him.²⁸ Approaching Dhrishtadyumna then, he struck him in the arms and the chest with seventeen other broad-headed shafts adorned with gold.²⁹ Thereat Prishata's son, filled with rage, cut off Dusçāsana's bow, O sire, with a sharp razor-headed arrow, at which all the troops there uttered a loud shout.³⁰ Taking up then another bow, thy son, as if smiling, held Dhrishtadyumna in check with showers of arrows from every side.³¹ Beholding the prowess of that high-souled son of thine, the combatants as also the *Siddhas* and the *Apsaras*, became all filled with wonder.³² We then saw the mighty Dhrishtadyumna thus assailed by the Dusçāsana to resemble a huge elephant held in check by a lion.³³ Then many Pāṇchāla car-warriors and elephants and horse, O elder brother of Pāṇdu, desirous of rescuing the commander (of the Pāṇdava army) encompassed thy son.³⁴ The

battle that commenced, O scorcher of foes, between thy warriors and the enemy, presented as frightful a sight as that which may be seen at the destruction of all creatures at the end of the *Yuga*.³⁶

"Vrishasena, staying by the side of his father, having pierced Nakula with five arrows made wholly of iron, pierced him once again with three other arrows.³⁶ The heroic Nakula then, as if smiling, deeply pierced Vrishasena in the chest with a clothyard shaft of great keenness.³⁷ Thus pierced by his mighty foe, that scorcher of foes, viz., Vrishasena, pierced his assailant with twenty arrows and was himself pierced by him with five.³⁸ Then those two bulls among men shrouded each other with thousands of arrows, at which the divisions that supported them broke.³⁹ Beholding the troops of Dhritarāshtra's son flying away, the Suta's son, following them, O king, began to forcibly stop them.⁴⁰ After Karna had gone away, Nakula proceeded against the Kauravas. Karna's son also, avoiding Nakula,⁴¹ proceeded quickly, O sire, to where his father the son of Rādhā was, for protecting his car-wheel.

"The angry Uluka was held in check by Sahadeva.⁴² Having slain his four steeds, the valiant Sahadeva then despatched his foe's driver to the abode of Yama.⁴³ Uluka then, that delighter of his father, jumping down from his car, O king, quickly proceeded and entered the division of the Trigartas.⁴⁴ Sātyaki, having pierced Cakuni with twenty keen arrows, easily cut off the standard of Suvala's son with a broad-headed arrow.⁴⁵ The valiant son of Suvala, filled with rage, O king, in that encounter, pierced Sātyaki's armour and then cut off his golden standard.⁴⁶ Then Sātyaki pierced him in return with many keen arrows, and struck his driver, O monarch, with three arrows.⁴⁷ With great speed then, he despatched with other shafts the steeds of Cakuni to Yama's abode. Speedily alighting then, O bull among men, from his car, Cakuni,⁴⁸ that mighty car-warrior, quickly ascended the car of Uluka. The latter then bore away with great speed his father from Cini's grandson, that warrior skilled in battle.⁴⁹ Then Sātyaki, O king, rushed in that battle against thy army with great impetuosity, at which that army broke.⁵⁰ Shrouded with

the arrows of Cini's grandson, thy army, O monarch, fled away on all sides with great speed, and fell down deprived of life.⁵¹

"Thy son resisted Bhimasena in that battle. In a trice Bhima made that ruler of men steedless and driverless and careless and standardless, at which the (Pāndava) troops became highly glad. Then thy son, O king, went away from Bhimasena's presence.⁵²⁻⁵³ The whole Kuru army, at this, rushed against Bhimasena. Tremendous became the din made by those combatants inspired with the desire of slaying Bhimasena.⁵⁴ Yudhāmanyu, piercing Kripa, quickly cut off his bow. Then Kripa, that foremost of all wielders of weapons, taking up another bow,⁵⁵ felled Yudhāmanyu's standard and driver and umbrella on the Earth. At this, the mighty car-warrior Yudhāmanyu retreated on his car, driving it himself.⁵⁶ Uttamaujas covered the terrible son of Hridikā, endued with terrible prowess, with a thick shower of arrows like a cloud pouring torrents of rain on a mountain.⁵⁷ The battle between them, O scorcher of foes, became so awful that its like, O monarch, I had never seen before.⁵⁸ Then Kritavarman, O king, in that encounter, suddenly pierced Uttamaujas in the chest at which the latter sat down on the terrace of his car.⁵⁹ His driver then bore away that foremost of car-warriors. Then the whole Kuru army rushed at Bhimasena.⁶⁰ Duṣṣāsana and Suvala's son, encompassing the son of Pāndu with a large elephant force, began to strike him with small arrows.⁶¹ Then Bhima, causing the wrathful Duryodhana to turn his back on the field by means of hundreds of arrows, quickly rushed towards that elephant force.⁶² Beholding that elephant force advance impetuously against him, Vrikodara became filled with great rage and invoked his celestial weapons. And he began to strike elephants with elephants like Indra striking the *Asuras*.⁶³ While engaged in slaughtering those elephants, Vrikodara, in that battle, covered the welkin with his shafts like myriads of insects covering a fire.⁶⁴ Like the wind scattering masses of clouds, Bhima quickly scattered and destroyed crowds of elephants united together in thousands.⁶⁵ Covered all over with

* A triplet in the Bengal texts.—T.

networks of gold, as also with many gems, the elephants looked exceedingly beautiful in that battle like clouds charged with lightning.⁶⁶ Slaughtered by Bhima, those elephants, O king, began to fly away. Some amongst them, with their hearts pierced, fell down on the Earth.⁶⁷ With those fallen and falling elephants adorned with gold, the Earth looked beautiful there as if strewn with broken mountains.⁶⁸ With the fallen elephant-warriors of blazing resplendence and adorned with gems, the Earth looked beautiful as if strewn with planets of exhausted merit.^{69*} Then elephants, with their temples, frontal globes, and trunks deeply pierced, fled in hundreds in that battle, afflicted with the shafts of Bhimasena.⁷⁰ Some amongst them, huge as hills, afflicted with fear and vomiting blood, ran away, their limbs mangled with arrows, and looking, on that account, like mountains with liquid metals running adown their sides.⁷¹ People then beheld the two arms of Bhima, resembling two mighty snakes, smeared with sandal-paste and other pounded unguents, continually employed in drawing the bow.⁷² Hearing the sound of his bowstring and palms that resembled the peal of thunder, those elephants, ejecting urine and excreta, ran away in fear.⁷³ The feats of the single-handed Bhima of great intelligence, on that occasion, shone like those of Rudra himself while engaged in destroying all creatures.' ”⁷⁴

SECTION LXII.

“Sanjaya said,—‘The handsome Arjuna then, on that foremost car of his, unto which were yoked white steeds, and which was urged by Nārāyana himself, appeared on the scene.¹ Like the tempest agitating the ocean, Vijaya, O foremost of kings, in that battle, agitated that host of thine teeming with horsemen.² When the white-steeded Arjuna was otherwise engaged, thy son Duryodhana, filled with rage, and surrounded by half his troops, approached suddenly, and encompassed the

* The righteous on Earth, after death, become planets and stars. Upon the exhaustion of their merits, they are supposed to fall down.—T.

advancing Yudhishtira inspired with the desire of revenge.* The Kuru king then pierced the son of Pāndu with three and seventy razor-headed arrows. At this, Yudhishtira the son of Kunti became inflamed with sire,⁴ and quickly struck thy son with thirty broad headed arrows. The Kaurava troops then rushed impetuously for seizing Yudhishtira.⁵ Understanding the wicked intentions of the enemy, the great car-warriors of the Pāndava army, uniting together, rushed towards Yudhishtira the son of Kunti, for rescuing him.⁶ Indeed, Nakula, and Sahadeva, and Dhrishtadyumana the son of Prishata, surrounded by a full *Akshauhini* of troops, thus proceeded towards Yudhishtira.⁷ Bhimasena also, in that battle, crushing the great car-warriors of thy army, proceeded towards the king surrounded by foes.⁸ Karna, otherwise called Vaikartana, O king, shooting dense showers of arrows, checked, singlehanded, all those mighty bowmen thus advancing (to the rescue).⁹ Though they shot dense showers of arrows and hurled innumerable lances, fighting with determination, yet they were unable to even look at the son of Rādhā.¹⁰ Indeed, the son of Rādhā, that master of all weapons offensive and defensive, by shooting dense showers of shafts, checked all those great bowmen.¹¹ The high-souled Sahadeva, however, quickly approaching (the spot where Duryodhana was), and invoking without loss of time a (celestial) weapon, pierced Duryodhana with twenty arrows.¹² Thus pierced by Sahadeva, the Kuru king, covered with blood, looked beautiful like a huge elephant of split temples.¹³ Beholding thy son deeply pierced with many arrows of great energy, that foremost of car-warriors, viz., the son of Rādhā, filled with rage, rushed to that spot.¹⁴ Seeing Duryodhana reduced to that plight, Karna, invoking his weapons quickly, began to slaughter the troops of Yudhishtira and Prishata's son.¹⁵ Thus slaughtered by the high-souled Karna, Yudhishtira's troops, O king, afflicted with the arrows of the Suta's son, soon fled away.¹⁶ Showers of shafts fell together. Indeed, those sped subsequently from the bow of the Suta's son touched with their heads the wings of those

* A triplet in the Bengal texts.—T.

sped before.¹⁷ In consequence of those falling showers of shafts, O monarch, colliding with one another, a conflagration seemed to blaze forth in the welkin.¹⁸ Soon Karna shrouded the ten points of the compass, O king, with arrows capable of piercing the bodies of foes, as if with advancing flights of locusts.¹⁹ Displaying the highest weapons, Karna began to wave with great force his two arms smeared with red sandal-paste and adorned with jewels and gold.²⁰ Then stupifying all sides, O king, with his shafts, Karna deeply afflicted Yudhishtira the just.²¹ Filled with rage at this, Dharma's son Yudhishtira struck Karna with fifty keen shafts.²² In consequence then of the darkness caused by those showers of arrows, the battle became awful to look at. Loud cries of woe arose from among thy troops, O monarch,²³ whilst they were being slaughtered by Dharma's son, O sire, with diverse kinds of keen shafts equipt with *Kanka* feathers and whetted on stone, with numerous broad-headed arrows, and with diverse kinds of darts and swords and clubs.^{24*} Thither where Pāndu's son of virtuous soul cast his eyes with the desire of producing evil, thither thy army broke, O bull of Bharata's race!²⁵ Inflamed with great rage, Karna also, of immeasurable soul, inspired with the desire of retaliating, his face flushed in anger, rushed, in that battle, against Pāndu's son king Yudhishtira the just, shooting cloth-yard shafts and crescent shaped arrows and those equipt with heads like the calf's tooth.* Yudhishtira also pierced him with many whetted arrows equipt with wings of gold.^{26-27†} As if smiling the while, Karna pierced the royal son of Pāndu in the chest with three broad-headed arrows whetted on stone and equipt with *Kanka* feathers.²⁸ Deeply afflicted therewith, king Yudhishtira the just, sitting down on the terrace of his car, ordered his driver to retreat.²⁹ Thereupon all the Dhārtarāshtras, with their king, set up a loud shout, saying,—*Seize,—Seize,* and all them then pursued the

* A triplet in the Bengal texts.—T.

† 27 is a triplet. The two lines of 26 with the first two lines of 27 form a complete sentence. The construction is pleonastic. In the second line of 27, for *Yudhishtira* read *Pānduputra*.—T.

(Pāndava) king.¹⁰ Then seventeen hundred Kekaya troops skilled in smiting, united with a body of the Pāṇchāla troops, O king, and checked the Dhārtarāshtras.¹¹ During the progress of that fierce and terrible battle, Duryodhana and Bhima, those two warriors endued with great might, encountered each other.' "¹²

SECTION LXIII.

"Sanjaya said,—“Meanwhile Karna also began, with his arrowy showers, to afflict the mighty car-warriors of the Kaikayas, viz., those great bowmen that stood before him.¹ Indeed, the son of Rādhā despatched to Yama's abode full five hundred of those warriors that were employed in checking him in that battle.² Beholding the son of Rādhā to be irresistible in that battle, those warriors, afflicted with the arrows of their assailant, repaired to the presence of Bhimasena.³ Breaking that car-force into many parts by means of his arrows, Karna, singly and riding on that same car of his, pursued Yudhishtira⁴ who then, exceedingly mangled with arrows and almost insensible, was proceeding slowly for reaching the Pāndava encampment with Nakula and Sahadeva on his two sides.⁵ Having approached the king, the Suta's son, from desire of doing good to Duryodhana, pierced the son of Pāndu with three formidable arrows.⁶ In return the king pierced Rādhā's son in the centre of the chest and then his driver with three shafts.⁷ Then those two scorchers of foes, viz., the twin sons of Mādri, those two protectors of Yudhishtira's car-wheels, rushed towards Karna so that the latter might not succeed in slaying the king.⁸ Then Nakula and Sahadeva, both shooting showers of shafts with great care, covered the son of Rādhā therewith.⁹ The valiant son of the Suta, however, in return, pierced those two high-souled chastisers of foes with two broad-headed arrows of great sharpness.¹⁰ The son of Rādhā then slew Yudhishtira's excellent steeds, white as ivory and fleet as the mind, and having black hair in their tails.¹¹ Then, smiling the while, the Suta's son, that great bowman, with another broad-headed shaft, felled the head-gear of Kunti's son.¹² Similarly, the valiant Karna,

having slain the steeds of Nakula, cut off the car-shaft and bow of that intelligent son of Mādri.¹³ Those two steedless and carless sons of Pāndu,—those two brothers,—thereupon ascended the car of Sahadeva.¹⁴ Beholding those two brothers made carless, that slayer of hostile heroes, viz., their maternal uncle, the ruler of the Madras, moved by compassion, addressed the son of Rādhā and said,¹⁵—Thou art to fight today with Prithā's son Phālguna! Why dost thou then, with rage inflamed to such a pitch, battle with Dharma's royal son?¹⁶ Thou art suffering thy weapons to be exhausted. Thy own armour is being weakened. With thy shafts reduced, and without quivers, with thy driver and steeds fatigued, and thyself mangled by foes with weapons, when thou wilt approach Pārtha, O son of Rādhā, thou wilt be an object of derision and mirth!¹⁷—Though thus addressed by the ruler of the Madras, Karna still, filled with rage, continued to assail Yudhishtira in that battle.¹⁸ And he continued to pierce the two sons of Mādri by Pāndu with many keen arrows. Smiling the while, by means of his shafts he made Yudhishtira turn his face from the battle.¹⁹ Then Calya, laughing, once more said unto Karna as the latter, excited with great wrath and resolved upon Yudhishtira's destruction, stood on his car, these words:²⁰—Him for whose sake Dhritarāshtra's son always honors thee, slay that Pārtha, O son of Rādhā! What wouldst thou gain by slaying Yudhishtira?²¹ The two Krishnas are blowing their conchs whose loud blare is being heard. The twang also of Arjuna's bow is being heard, like the roar of the clouds in the season of rains!²² There, Arjuna, striking down the foremost of our car-warriors with his arrowy down-pours, is devouring all our troops! Behold him, O Karna, in this battle!²³ The two that are protecting his rear are Yudhāmanyu and Uttamaujas. The brave Sātyaki is protecting his left wheel,²⁴ and Dhrishtadyumna is protecting his right wheel. There, Bhimasena is fighting with the royal son of Dhritarāshtra!²⁵ Act in such way, O son of Rādhā, that Bhima may not be able to slay the king today in the sight of us all,—that the king may, indeed, escape him!²⁶ Behold, Duryodhana is brought under the power of Bhimasena, that ornament of battle! Approaching, if thou canst rescue him,

it will, indeed, be a very wonderful feat !²⁷ Going thither, rescue the king, for a great peril has overtaken him ! What wilt thou gain by slaying the sons of Mādri or king Yudhishtira ?²⁸—Hearing these words of Calya, O lord of Earth, and beholding Duryodhana overpowered by Bhima in that dreadful battle, the [valiant]* son of Rādhā,²⁹ thus urged by the words of Calya and exceedingly desirous of rescuing the king, left Ajāta-çatru and the twin sons of Mādri by Pāndu,³⁰ and rushed for rescuing thy son. He was borne by his steeds that were fleet as birds and that were urged by the ruler of the Madras.³¹ After Karna had gone away, Kuntī's son Yudhishtira retreated, borne, O sire, by the fleet steeds of Sahadeva.³² With his twin brothers accompanying him, that ruler of men, quickly repairing in shame to the (Pāndava) camp, his body exceedingly mangled with shafts,³³ alighted from the car and hastily sat down on an excellent bed. The arrows then being extracted from his body, the royal son of Pāndu, his heart exceedingly afflicted with sorrow's dart,³⁴ addressed his two brothers, viz., those two mighty car-warriors, the sons of Mādri, saying,—Repair quickly to the division of Bhimasena !³⁵ Roaring like a cloud, Vrikodara is engaged in battle !—Riding another car, Nakula, that bull among car-warriors,³⁶ and Sahadeva of great energy,—those two brothers, those two crushers of foes,—both endued with great might, then proceeded towards Bhima, borne by steeds of the utmost fleetness. Indeed, the brothers, having together repaired to Bhimasena's division, took up their places there.' ³⁷

SECTION LXIV.

"Sanjaya said,—Meanwhile Drona's son, surrounded by a large car-force, O king, suddenly proceeded to that spot where Pārtha was.¹ Like the continent withstanding the surging ocean, the heroic Pārtha having Caurin for his help-mate withstood as impetuously the impetuously-rushing Açwatthāman.² Then, O monarch, the valiant son of Drona, filled with rage, covered both Arjuna and Vāsudeva with his shafts.³ Behold-

* This word occurs in 31.—T.

ing the two Krishnas shrouded with arrows, the great car-warriors (of the Pāndava army), as also the Kurus that witnessed it, wondered exceedingly.* Then Arjuna, as if smiling, invoked into existence a celestial weapon. The Brāhmana Aṇwatthāman, however, O Bhārata, baffled that weapon in that battle.⁵ Indeed, all those weapons that Arjuna sped from desire of slaying the son of Drona, were baffled by the latter, that great bowman, in that encounter.⁶ During the progress of that awful encounter of weapons, O king, we beheld the son of Drona to resemble the Destroyer himself with gaping mouth.⁷ Having covered all the points of the compass, cardinal and subsidiary, with straight arrows, he pierced Vāsudeva with three arrows in the right arm.⁸ Then Arjuna, slaying all the steeds of his high-souled assailant, caused the Earth in that battle to be covered with a river of blood⁹ that was exceedingly awful, that led towards the other world, and that had diverse kinds of creatures floating on it. All the spectators beheld a large number of car-warriors along with their cars, belonging to the division of Aṇwatthāman, slain and destroyed by means of the arrows sped from Pārtha's bow. Aṇwatthāman also, slaying his enemies, caused a terrible river of blood to flow there that led to Yama's domains.¹⁰⁻¹¹ During the progress of that fierce and awful battle between Drona's son and Pārtha, the combatants fought, without showing any regard for one another, and rushed hither and thither.^{12*} In consequence of cars having their steeds and drivers slain, and steeds having their riders slain, and elephants having their riders and guides slain, an awful carnage, O king, was made by Pārtha in that battle.†¹³ Car-warriors, deprived of life with shafts sped from Pārtha's bow, fell down. Steeds, freed from their trappings, ran hither and thither.¹⁴ Beholding those feats of Pārtha, that ornament of battle, the valiant son of Drona, quickly approached the former, that foremost of victorious men,¹⁵ shook his formidable bow docked with gold, and then pierced him from every

* I adopt the Bengal reading *itast itas* and not *prishthatus* as read in the Bombay edition.—T.

† A triplet in the Bengal texts.—T.

side with many sharp arrows.¹⁶ Once more bending the bow, O king, the son of Drona cruelly struck Arjuna, aiming at the chest, with a winged arrow.¹⁷ Deeply pierced by Drona's son, O Bhārata, in that encounter, the wielder of *Gāndīva*, that hero of great intelligence, forcibly covered the son of Drona with showers of arrows, and then cut off his bow.¹⁸ His bow cut off, Drona's son then, taking up a spiked mace whose touch resembled that of thunder, hurled it, in that encounter, at the diadem-decked Arjuna.¹⁹ The son of Pāndu, however, O king, as if smiling the while, suddenly cut off that spiked mace, decked with gold, as it advanced towards him.²⁰ Thus cut off with Pārtha's shafts, it fell down on the Earth, like a mountain, O king, broken into pieces, struck with the thunder-bolt.²¹ Filled with rage at this, Drona's son, that great car-warrior, began to cover Vibhatsu, aided by the energy of the *Aindra* weapon.²² Beholding that shower of arrows spread over the welkin through the *Aindra* weapon, Pārtha, endued with great activity, O king, taking up his bow *Gāndīva*, and fixing on his bow string a mighty weapon created by Indra, destroyed that *Aindra* shower of arrows.²³ Having baffled that arrowy shower caused by the *Aindra* weapon, Pārtha soon covered the car of Drona's son (with his own arrows). The son of Drona, however, overwhelmed with Pārtha's shafts,²⁴ penetrated through that shower of arrows shot by the son of Pāndu and, approaching the latter, invoked a mighty weapon and suddenly pierced Krishna with a hundred shafts and Arjuna with three hundred small arrows.²⁵ Then Arjuna pierced the son of his preceptor with a hundred arrows in all his vital limbs. And then he poured many arrows on the steeds and driver and the bow-string of Drona's son in the very sight of thy warriors.²⁶ Having pierced Drona's son in every vital part, Pāndu's son, that slayer of hostile heroes, then felled his adversary's driver from the car-niche with a broad-headed arrow.²⁷ Drona's son, however, himself taking up the reins, covered Krishna with many arrows. The activity of prowess that we then beheld in Drona's son was exceedingly wonderful,²⁸ since he guided his steeds while he fought with Phālguna. That feat of his in battle, O king, was applauded

by all the warriors.⁸⁹ Then Vibhatsu, otherwise called Jaya, smiling the while, quickly cut off the traces of Açwatthāman's steeds in that battle, with a razor-faced arrow.⁹⁰ Already afflicted by the energy of Arjuna's shafts, the steeds of Drona's son thereupon ran away. Then a loud noise arose from thy troops, O Bhārata!⁹¹ Meanwhile the Pāṇḍavas, having obtained the victory, and desiring to improve it, rushed against thy troops, shooting from all sides sharp arrows at them.⁹² The vast Dhārtarāshtra host then, O king, was repeatedly broken by the heroic Pāṇḍavas inspired with desire of victory,⁹³ in the very sight, O monarch, of thy sons conversant with all modes of warfare, and of Cakuni the son of Suvala, and of Karna, O king!⁹⁴ Though sought to be stopped, O king, by thy sons, that great army, afflicted on all sides, stayed not on the field.⁹⁵ Indeed, a confusion set in among the vast terrified host of thy son in consequence of many warriors flying away on all sides.⁹⁶ The Suta's son loudly cried out, saying,—*Stay, Stay!*—but thy army, slaughtered by many high-souled warriors, did not stay on the field.⁹⁷ Loud shouts were uttered then, O monarch, by the Pāṇḍavas inspired with desire of victory, upon beholding the Dhārtarāshtra host flying away on all sides.⁹⁸ Then Duryodhana, addressing Karna from affection, said,—Behold, O Karna, how our army, exceedingly afflicted by the Pāṇḍavas,⁹⁹ though thou art here, is flying away from battle! Knowing this, O thou of mighty arms, do that which is suited to the hour, O chastiser of foes!¹⁰⁰ Thousands of (our) warriors, routed by the Pāṇḍavas, are, O hero, calling after thee only, O best of men!¹⁰¹—Hearing these grave words of Duryodhana, the son of Rādhā, as if smiling, said these words unto the ruler of the Madras:¹⁰²—Behold the prowess of my arms and the energy of my weapons, O ruler of men! Today I will slay all the Pāṇchālas and the Pāṇḍus in battle! Cause the steeds to proceed with my car, O tiger among men! Without doubt, everything will be as I have said!¹⁰³—Having said these words, the Suta's son of great valour,—that hero,—taking up his ancient and foremost of bows called *Vijaya*,¹⁰⁴ strung it and rubbed the string repeatedly. Bidding the troops stay on the field after having assured

them upon his truth and by an oath, the mighty Karna of immeasurable soul fixed on his bowstring the weapon known by the name of *Bhārgava*.^{*45} From that weapon flowed, O king, millions and millions of keen arrows in that great battle.⁴⁶ Entirely shrouded with those blazing and terrible arrows winged with feathers of *Kankas* and peacocks, the Pāṇḍava army could not see anything.⁴⁷ Loud wails of woe arose from among the Pāṇchālas, O king, afflicted, in that battle, with the mighty *Bhārgava* weapon.⁴⁸ In consequence then of elephants, O king, and steeds, by thousands, and cars, O monarch, and men, falling on all sides,⁴⁹ deprived of life, the Earth began to tremble. The vast force of the Pāṇḍavas became agitated from one extremity to another.⁵⁰ Meanwhile Karna, that scorcher of foes, that foremost of warriors, that tiger among men, while consuming his foes, looked resplendent like a smokeless fire.⁵¹ Thus slaughtered by Karna, the Pāṇchālas and the Chedis began to lose their senses all over the field like elephants during a forest conflagration.⁵² Those foremost of men, O tiger among men, uttered loud roars like those of the tiger. Loud became the wails of woe, like those of living creatures at the universal dissolution, that were uttered by those crying combatants struck with panic and running wildly on all sides, O king, of the field of battle and trembling with fear.⁵³⁻⁵⁴ Beholding them thus slaughtered, O sire, by the Suta's son, all creatures, even beasts and birds, were filled with fear.⁵⁵ The Srinjayas then, thus slaughtered in battle by the Suta's son, repeatedly called upon Arjuna and Vāsudeva⁵⁶ like the spirits of the dead within Yama's dominions calling upon Yama to rescue them. Hearing those wails of the troops slaughtered with Karna's shafts,⁵⁷ and beholding the terrible *Bhārgava* weapon invoked into existence, Kunti's son Dhananjaya said unto Vāsudeva these words:⁵⁸—Behold, O Krishna of mighty arms, the prowess of the *Bhārgava* weapon! It cannot, by any means, be baffled in battle!⁵⁹ Behold the Suta's son also, O Krishna, filled with rage in this great battle and resembling

* Called after the name of Rima of Bhṛigu's race, the preceptor of Karna.—T.

the Destroyer himself in prowess and employed in achieving such a fierce feat !¹⁰ Urging his steeds incessantly, he is repeatedly casting angry glances upon me ! I will never be able to fly away from Karna in battle !¹¹* The person that is living, may, in battle, meet with either victory or defeat. To the man, however, that is dead, O Hrishikeṣa, even death is victory. How can defeat be his that his dead ?†¹²—Thus addressed by Pārtha, Krishna replied unto that foremost of intelligent men and chastiser of foes, these words that were suitable to the occasion :¹³—The royal son of Kunti hath been deeply wounded and mangled by Karna. Having seen him first and comforted him, thou wilt then, O Pārtha, slay Karna !¹⁴—Then Keçava proceeded, desirous of beholding Yudhishtira, thinking that Karna meanwhile, O monarch, would be overwhelmed with fatigue!¹⁵ Then Dhananjaya, himself desirous of beholding the king afflicted with arrows, quickly proceeded on that car, avoiding the battle, at Keçava's command.¹⁶ While the son of Kunti was thus proceeding from desire of seeing king Yudhishtira the just, he cast his eyes on every part of the army but failed to find his eldest brother anywhere on the field.¹⁷ The son of Kunti proceeded, O Bhārata, having fought with the son of his preceptor Drona, and having vanquished that hero who is incapable of being resisted by the wielder of the thunder-bolt himself.''¹⁸

SECTION LXV.

Sunjaya said,—Having vanquished the son of Drona and achieved a mighty and heroic feat that is exceedingly difficult of accomplishment, Dhananjaya, irresistible by foes, and with bow outstretched in his hands, cast his eyes among his own troops.¹ The brave Savyasāchin, gladdening those warriors of his that were still battling at the head of their divisions, and

* The Bengal reading is *Karnasya prapadyitum*, the Bombay reading is *Karnam pratipadyitum*. The difference in meaning is slight.—T.

† The sense of the passage is that if, being alive, I avoid Karna, defeat will be mine. On the other hand, if, encountering him, I meet with death, defeat will not be mine.—T.

applauding those among them that were celebrated for their former achievements, caused the car-warriors of his own army to continue to stand in their posts.⁸ Not seeing his brother Yudhishtira of Ajamida's race, the diadem-decked Arjuna, adorned, besides, with a necklace of gold, speedily approached Bhima and enquired of him the whereabouts of the king, saying,—Tell me, where is the king?⁹—Thus asked, Bhima said,—King Yudhishtira the just hath gone away from this place, his limbs scorched with Karna's shafts. It is doubtful whether he still liveth!¹⁰—Hearing those words, Arjuna said,—For this reason go thou quickly from this spot for bringing intelligence of the king, that best of all the descendants of Kuru! Without doubt, deeply pierced by Karna with shafts, the king hath gone to the camp!¹¹ In that fierce passage-at-arms, though deeply pierced by Drona with keen shafts, the king, endued with great activity, had still stayed in battle, expectant of victory, until Drona was slain!¹² That foremost one among the Pāṇḍavas, possessed of great magnanimity, was greatly imperilled by Karna in today's battle! For ascertaining his condition, quickly go hence, O Bhima! I will stay here, checking all our foes!¹³—Thus addressed, Bhima said,—O thou of great glory, go thyself for ascertaining the condition of the king, that bull amongst the Bharatas! If, O Arjuna, I go there, many foremost of heroes will then say that I am frightened in battle!¹⁴—Then Arjuna said unto Bhimasena,—The *Samsaptakas* are before my division! Without slaying those assembled foes first, it is impossible for me to stir from this place!¹⁵—Then Bhimasena said unto Arjuna,—Relying upon my own might, O foremost one among the Kurus, I will fight with all the *Samsaptakas* in battle! Therefore, O Dhananjaya, do thou go thyself!¹⁶—

“Sanjaya continued,—‘Hearing, in the midst of foes, those words of his brother Bhimasena that were difficult of accomplishment, Arjuna, desiring to see the king, addressed the Vrishni hero, saying,¹⁷—Urge the steeds, O Hrishikeṣa, leaving this sea of troops! I desire, O Keçava, to see King Ajātaśatru!¹⁸—’

“Sanjaya continued,—‘Just as he was on the point of urging the steeds, Keçava, that foremost one of the Dāçarhas,

addressed Bhima, saying,—This feat is not at all wonderful for thee, O Bhima! I am about to go (hence). Slay these assembled foes of Pārtha!¹³—Then Hrishikeṣa proceeded with very great speed to the spot where king Yudhishtira was, O king, borne by those steeds that resembled Garuda,¹⁴ having stationed Bhima, that chastiser of foes, at the head of the army and having commanded him, O monarch, to fight (with the *Samsaptakas*).¹⁵ Then those two foremost of men, (viz., Krishna and Arjuna,) proceeding on their car, approached the king who was lying alone on his bed. Both of them, alighting from that car, worshipped the feet of king Yudhishtira the just.¹⁶ Beholding that bull or tiger among men safe and sound, the two Krishnas became filled with joy like the twin Aṣwins on seeing Vāsava.¹⁷ The king then congratulated them both like Vivasvat congratulating the twin Aṣwins, or like Vrihaspati congratulating Cakra and Vishnu after the slaughter of the mighty *Asura* Jambha.¹⁸ King Yudhishtira the just, thinking that Karna had been slain, became filled with joy, and that scorcher of foes thereupon addressed them in these words in a voice choked with delight.’¹⁹

SECTION LXVI.

“Yudhishtira said,—Welcome, O thou that hast Devaki for thy mother, and welcome to thee, O Dhananjaya! The sight of both of you, O Achyuta and O Arjuna, is exceedingly agreeable!¹ I see that without being wounded yourselves you two,—his foes,—have slain the mighty car-warrior Karna!² He was in battle like unto a snake of virulent poison. He was accomplished in all weapons. The leader of all the Dhārtarāshtras, he was their armour and protector!³ While fighting, he was always protected by Vrishasena and by Sushena, both of whom are great bowmen! Of great energy, he had received lessons from Rāma in weapons! He was invincible in battle!⁴ The foremost one in all the world, as a car-warrior he was celebrated throughout all the worlds. He was the saviour of the Dhārtarāshtras, and the proceeder in their van!⁵ A slayer of hostile troops, he was the crusher of large bands of foes, Ever en-

gaged in Duryodhana's good, he was always prepared to inflict woe on us !⁶ He was invincible in battle by the very gods with Vāsava at their head. In energy and might he was equal unto the god of fire and the god of wind.⁷ In gravity he was unfathomable as the Nether world. The enhancer of the joys of friends, he was like the Destroyer himself unto foes ! Having slain Karna (who was even so) in dreadful battle, by good luck it is that you two have come, like a couple of celestials after vanquishing an *Asura* !⁸ Today, O Achyuta and Arjuna, a great battle was fought between myself exerting with might and that hero who resembled the Destroyer himself while seeking to exterminate all creatures !⁹ My standard was cut down, and my two *Pārshni* drivers also were slain by him. I was also made steedless and carless by him in the very sight of Yuyudhāna,¹⁰ of Dhrishtadyumna, of the twins (Nakula and Sahadeva), of the heroic Cikhandin, as also in the very sight of the sons of Draupadi, and all the Pāṇchālas !¹¹ Having vanquished these his innumerable foes, Karna of mighty energy then vanquished me, O thou of mighty arms, although I exerted myself resolutely in battle !¹² Pursuing me then and, without doubt, vanquishing all my protectors, that foremost of warriors addressed me in diverse harsh speeches.¹³ That I am still alive, O Dhananjaya, is due to the prowess of Bhimasena. What more need I say ? I am unable to bear that humiliation !¹⁴ For thirteen years, O Dhananjaya, through fear of Karna, I did not obtain any sleep by night or any comfort by day !¹⁵ Filled with hatred of Karna, I burn, O Dhananjaya ! Like the bird *Vāddhrinasa* I fled from Karna, knowing that the time for my own destruction had come.*¹⁶ The whole of my time had passed in the thought as to how I would accomplish the destruction of Karna in battle !¹⁷ Awake or asleep, O son of Kunti, I always beheld Karna (with my mind's eye). Wherever I was, the universe appeared to me to be full of Karna !¹⁸ Inspired with the fear of Karna, wherever I used to go, O Dhananjaya, thither I beheld Karna standing before my eyes !¹⁹ Vanquished, in battle,

* I do not understand the allusion.—T.

with my steeds and car, by that hero who never retreated from battle, alive I was let off by him!¹⁹ What use have I of life or of kingdom either, since Karna, that ornament of battle, to-day cried *fie* on me?²¹ That which I had never before met with at the hands of Bhishma or Kripa or Drona in battle, that I met with today at the hands of the Suta's son, that mighty car-warrior!²² It is for this, O son of Kunti, that I ask thee today about thy welfare! Tell me in detail how thou hast slain Karna today!²³ In battle Karna was equal unto Cakra himself. In prowess he was equal unto Yama. In weapons he was equal unto Rāma. How then hath he been slain?²⁴ He was regarded as a mighty car-warrior, conversant with all modes of warfare. He was the foremost of all bowmen, and the one man amongst all men!²⁵ O prince, the son of Rādhā was always worshipped by Dhritarāshtra and his son, for thy sake! How then hath he been slain by thee?²⁶ In all engagements, Dhritarāshtra's son, O Arjuna, used to regard Karna as thy death, O bull among men!²⁷ How then, O tiger among men, hath that Karna been slain by thee in battle? Tell me, O son of Kunti, how that Karna hath been slain by thee!²⁸ How, while he was engaged in battle, didst thou, O tiger among men, strike off his head in the very sight of all his friends like a tiger tearing off the head of a *Ruru* deer?²⁹ That Suta's son who in battle searched all the points of the compass for finding thee, that Karna who had promised to give a car with six bulls of elephantine proportions unto him that would point thee out,³⁰ I ask, doth that Karna of wicked soul lie today on the bare ground, slain with thy keen arrows equipt with *Kanka* feathers? Having slain the Suta's son in battle, thou hast accomplished a deed highly agreeable to me!³¹ Encountering him in battle, hast thou really slain that Suta's son, who, filled with arrogance and pride and bragging of his heroism, used to search everywhere on the field of battle for thee?³² Hast thou, O sire, really slain in battle that sinful wretch who used to always challenge thee and who was desirous, for thy sake, of giving unto others a magnificent car, made of gold, along with a number of elephants and bulls and steeds?³³ Hast thou really slain today that sinful wight who was exceedingly dear.

to Suyodhana, and who, intoxicated with pride of heroism, used always to brag in the assembly of the Kurus?³⁴ Encountered in battle, doth that wretch lie today on the field, his limbs exceedingly mangled with sky-ranging shafts sped by thee from thy bow and all steeped in blood? Have the two arms of Dhritarāshtra's son been (at last) broken?³⁵ Have those words been unfulfilled uttered from folly by him who, filled with pride, used to always boast in the midst of the kings for gladdening Duryodhana, saying,—*I will slay Phālguna*?³⁶ O son of Indra, hath that Karna of little understanding been slain by thee today, that Suta's son who made the vow that he would not wash his feet as long as Pārtha lived?³⁷ That Karna of wicked understanding who in the assembly, before the Kuru chiefs, had addressed Krishnā, saying,—[Why, O Krishnā, dost thou not abandon the Pāṇḍavas that are divested of might, exceedingly weak, and fallen?]³⁸ —that Karna who had vowed for thy sake, saying that he would not return from battle without having slain Krishna and Pārtha,—I ask, doth that Karna of sinful understanding lie today on the field, his body pierced with shafts?³⁹ Thou knowest the nature of the battle that took place when the Srinjayas and the Kauravas encountered each other, the battle, viz., in which I was brought to that distressful plight. Encountering that Karna, hast thou slain him today?⁴⁰ O Savyasāchin, hast thou today, with blazing shafts sped from *Gāṇḍīva*, cut off from the trunk of that Karna of wicked understanding his resplendent head decked with ear-rings?⁴¹ Pierced with Karna's shafts today, I had, O hero, thought of thee (that thou wouldst slay him)! Hast thou then, by the slaughter of Karna, made that thought of mine true?⁴² In consequence of the protection granted him by Karna, Suyodhana, filled with pride, always recked us little. Displaying thy prowess, hast thou today destroyed that refuge of Suyodhana?⁴³ That Suta's son of wicked soul, that Karna of great wrath, who had formerly, in the presence of the Kauravas and in the midst of the assembly, called us sesame seeds without kernel, encountering that Karna in battle, hast thou slain him today?⁴⁴ That Suta's son of wicked soul who had,

laughing the while, commanded Duscāsana to forcibly drag Yajnasena's daughter wen in gambling by Suvala's son, hath he been slain today by thee?⁴⁶ That Karna of little understanding who, having been counted as only half a car-warrior during the tale of *Rathas* and *Atirathas*, had upbraided that foremost of all wielders of weapons on Earth, viz., our grandsire Bhishma, hath he been slain by thee?⁴⁷ Extinguish, O Phālguna, this fire in my heart that is born of vindictiveness and is fanned by the wind of humiliation, telling me that thou hast slain Karna today, having encountered him in battle!⁴⁷ The news of Karna's slaughter is exceedingly agreeable to me. Tell me, therefore, how the Suta's son hath been slain! Like the divine Vishnu waiting for the arrival of Indra with the intelligence of Vritra's slaughter, I had so long waited for thee, O hero!—"⁴⁸

SECTION LXVII.

"Sanjaya said,—'Hearing these words of the righteous king who had been filled with anger, that high-souled *Atiratha*, viz., Jishnu of infinite energy, replied unto the invincible Yudhishthira of great might, saying,¹—While battling with the *Samsaptakas* today, Drona's son who always proceedeth at the head of the Kuru troops, O king, suddenly came before me, shooting shafts that resembled snakes of virulent poison.^{2*} Beholding my car, of rattle deep as the roar of clouds, all the troops began to encompass it. Slaying full five hundred of those, I then, O foremost of kings, proceeded against Drona's son.³ Approaching me, O king, that hero, with great resolution, rushed against me like a prince of elephants against a lion, and desired to rescue, O monarch, the Kaurava car-warriors that were being slaughtered by me.⁴ Then, in that battle, O Bhārata, the preceptor's son, that foremost of heroes among the Kurus, incapable of being made to tremble, began to afflict me and Janārdhana with whetted shafts resembling poison or fire.⁵

* The Bengal reading of the last word of 2 is evidently incorrect. The correct reading seems to be *Kurusainycrājan* as given in the Bombay edit on.—T.

While engaged in battle with me, eight carts, each drawn by eight bullocks, carried his hundreds of arrows. He shot them all at me, but like a wind destroying the clouds I destroyed with my shafts that arrowy shower of his.⁶ He then shot at me, with skill and force and resolution, thousands of other arrows, all sped from his bow-string stretched to his very ear, even like a black cloud in the season of rains pouring in torrents the water with which it is chagred.⁷ So quickly did Drona's son career in that battle that we could not discern from which side, the left or the right, he shot his arrows, nor could we notice when he took up his arrows and when he let them off.⁸ Indeed, the bow of Drona's son was seen by us to be incessantly drawn to a circle. At last, the son of Drona pierced me with five whetted arrows and Vāsudeva also with five whetted arrows.⁹ Within the twinkling of an eye, however, I afflicted him with thirty shafts endued with the force of thunderbolts. Exceedingly afflicted with those shafts sped by me, he soon assumed the form of a porcupine.¹⁰ All his limbs became bathed in blood. Beholding his troops, those foremost of warriors, all covered with blood and overwhelmed by me, he then entered the car-division of the Suta's son.¹¹ Seeing the troops overwhelmed by me in battle, and struck with fear, and beholding the elephants and steeds flying away, that grinder (of hostile hosts), viz., Karna, approached me quickly with fifty great car-warriors. Slaying them all and avoiding Karna, I have quickly come hither for seeing thee.¹² All the Pāṇchālas are afflicted with fear at sight of Karna like kine at the scent of a lion. The Prabhadrakas also, O king, having approached Karna, are like persons that have entered the wide-open jaws of Death.¹³ Karna has already despatched to Yama's abode full seventeen hundred of those distressed car-warriors. Indeed, O king, the Suta's son did not become cheerless till he had a sight of us.¹⁴ Thou hadst first been engaged with Aṣwatthāman and exceedingly mangled by him. I heard that after that thou wert seen by Karna. O thou of inconceivable feats, I thought that thou must have, O king, been enjoying rest (in the camp), having come away from the cruel Karna.¹⁵ I have seen, O son of Pāṇdu, the great and wonderful (*Bhārgava*)

weapon of Karna displayed in the van of battle. There is now no other warrior among the Srinjayas that is able to resist the mighty car-warrior Karna !¹⁶ Let Cini's grandson Sātyaki, and Dhrishtadyumna, O king, be the protectors of my car-wheels. Let the heroic princes Yudhāmanyu and Uttamaujas protect my rear.¹⁷ O thou of great glory, encountering that heroic and invincible car-warrior, viz., the Suta's son, staying in the hostile army, like Cakra encountering Vritra, O foremost of kings,¹⁸ I will, O Bhārata, fight with the Suta's son if he can be found in this battle today ! Come and behold me and the Suta's son contending with each other in battle for victory !¹⁹ There, the Prabhadrakas are rushing towards Karna like persons rushing towards the face of a mighty bull ! There, O Bhārata, six thousand princes are sacrificing themselves in battle for the sake of heaven !²⁰ If, putting forth my strength, I do not, O king, slay Karna today with all his relatives while engaged in battle with him, then that end will be mine, O lion among kings, which is his that does not accomplish a vow made by him !²¹ I beg of thee, bless me, saying that victory will be mine in battle ! Yonder, the Dhūrtarāshtras are about to devour Bhima ! I will, O lion among kings, slay the Suta's son and his troops and all our foes !—' "²²

SECTION LXVIII.

"Sanjaya said,—'Hearing that Karna of mighty energy was still alive, Prithā's son Yudhishtira of immeasurable energy, exceedingly angry with Phālguna, and burning with the shafts of Karna, said these words unto Dhananjaya :¹—O sire, thy army is fled and hath been beaten in a way that is scarcely honorable ! Inspired with fear and deserting Bhima, thou hast come hither since thou hast been unable to slay Karna !² Thou hast, by entering her womb, rendered the conception of Kunti abortive ! Thou hast acted improperly by deserting Bhima because thou wert unable to slay the Suta's son !³ Thou hadst, O Pārtha, said unto me in the *Dwaita* woods that thou wouldst, on a single car, slay Karna. Why then, through fear of Karna, hast thou come hither, avoiding

Karna and deserting Bhima ?⁴ If in the Dwaita woods thou hadst said unto me,—[O king, I shall not be able to fight with Karna !]—we would then, O Pārtha, have made other arrangements suitable to the circumstances.⁵ Having promised to me the slaughter of Karna, thou hast not, O hero, kept that promise ! Bringing us into the midst of foes, why hast thou broken us into pieces by throwing us down on a hard soil ?⁶ Expecting diverse good things and benefits from thee, O Arjuna, we have always uttered blessings on thee ! All those expectations, however, O prince, have proved vain like those of persons expectant of fruit getting instead a tree burthened only with flowers.⁷ Like a fish-hook hid within a piece of meat, or poison overlaid with food, thou didst, for disappointing us at last, point out destruction in the shape of kingdom unto ourselves covetous of kingdom.⁸ For these thirteen years, O Dhananjaya, we have, from hope, lived relying on thee, like seed sown on Earth in expectation of the showers sent by the gods in season.⁹ Even these were the words that a voice in the skies had said unto Prithā on the seventh day after thy birth, O thou of foolish understanding !—[This son of thine that is born will have the prowess of Vāsava himself ! He will vanquish all his heroic foes !¹⁰ Endued with superior energy, he will at Khāndava vanquish all the celestials united together and diverse other creatures ! This one will subjugate the Madras, the Kalingas, and the Kaikayas. This one will, in the midst of many kings, slay the Kurus !¹¹ There will be no bowman superior to him, and no creature will ever be able to vanquish him ! With his senses under control, and having obtained mastery over all branches of knowledge, this one, by merely desiring it, will bring all creatures under subjection to himself !¹² This high-souled son that is born of thee, O Kunti, will in beauty be the rival of Soma, in speed of the god of wind, in patience of Meru, in forgiveness of Earth, in splendour of Surya, in prosperity of the Lord of treasures, in courage of Cakra, and in might of Vishnu ! He will be the slayer of all foes like Vishnu the son of Aditi ! Endued with immeasurable energy, he will be celebrated for the destruction he will deal to foes and the success he will win for friends ! He will, besides,

be the founder of a race !]¹³⁻¹⁴—Even thus, in the skies, on the summit of the Cātāṅga mountains, in the hearing of many ascetics, that voice spoke. All that, however, hath not come to pass ! Alas, it shows that the gods even may speak untruths !¹⁵ Hearing also the words of praise always uttered about thee by many foremost of *Rishis*, I never expected that Suyodhana would win success and prosperity or that thou thyself wouldst be afflicted with the fear of Kārṇa !¹⁶ Thou ridest upon an excellent car constructed by the celestial artificer himself, with axles that do not creak, and with standard that bears the ape. Thou bearest a sword attached to that belt of gold and silk. This thy bow *Gāṇḍivā* is full six cubits long. Thou hast Keçava for thy driver. Why then, through fear of Kārṇa, hast thou come away from battle, O Pārtha !¹⁷ If, O thou of wicked soul, thou hadst given this bow to Keçava and become his driver, then Keçava would have (by this time) slain the fierce Kārṇa like (Cakra) the lord of the Maruts slaying with his thunder the *Asura* Vritra !¹⁸ If thou art unable to resist the fierce son of Rādhā today as he is careering in battle, give this thy *Gāṇḍivā* today to some other king, that may be thy superior in (the use and knowledge of) weapons !¹⁹ If that be done, the world will not then behold us bereft of sons and wives, deprived of happiness in consequence of the loss of kingdom, and sunk, O son of Pāṇḍu, in an unfathomable hell of great misery !²⁰ It would have been better for thee if thou hadst never been born in the womb of Kuntī, or, having taken thy birth there, if thou hadst come out on the fifth month an abortion, than to have, O prince, thus come away from battle, O thou of wicked soul !²¹ Fie on thy *Gāṇḍivā*, fie on the might of thy arms, fie on thy inexhaustible arrows ! Fie on thy banner with the gigantic ape on it, and fie on thy car given thee by the god of fire !—’ ”***

* The Bombay edition contains about 8 more verses in this section. It is difficult to decide whether they are genuine. I prefer, however, to follow the Bengal texts in such matters.—T.

SECTION LXIX.

“Sanjaya said,—‘Thus addressed by Yudhishtira, Kunti’s son owning white steeds, filled with rage, drew his sword for slaying that bull of Bharata’s race.¹ Beholding his wrath, Keçava, conversant with the workings of the (human) heart, said,—Why, O Pārtha, dost thou draw thy sword?² I do not, O Dhananjaya, behold any one here with whom thou hast to fight! The Dhārtarāshtras have now been assailed by the intelligent Bhimasena!³ Thou camest from battle, O son of Kunti, for seeing the king! The king has been seen by thee. Indeed, Yudhishtira is well.⁴ Having seen that tiger among kings who is endued with prowess equal to that of a tiger, why this folly at a time when thou shouldst rejoice?⁵ I do not see here, O son of Kunti, the person whom thou mayst slay! Why then dost thou desire to strike? What is this delusion of thy mind?⁶ Why dost thou, with such speed, take up that formidable sword? I ask thee this, O son of Kunti! What is this that thou art about, inasmuch as, O thou of inconceivable prowess, thou graspest that sword in anger?’—Thus addressed by Krishna, Arjuna, casting his eyes on Yudhishtira, and breathing like an angry snake, said unto Govinda,⁷—‘I would cut off the head of that man who would tell me—*Give thy Gāndhivā to another person!*—Even this is my secret vow.’ Those words have been spoken by this king, O thou of immeasurable prowess, in thy presence, O Govinda! I dare not forgive them!⁸ I will for that slay this king who himself fears the slightest falling off from virtue. Slaying this best of men, I will keep my vow!⁹ It is for this that I have drawn the sword, O delighter of the Yadus! Even I, slaying Yudhishtira, will pay off my debt to truth!¹⁰ By that I will dispel my grief and fever, O Janārdhana! I ask thee, what do you think suitable to the circumstances that have arisen?¹¹ Thou, O sire, knowest the entire past and future of this universe! I will do that which thou wilt tell me!¹²—’

“Sanjaya continued,—‘Govinda then said—*Fie, Fie*—unto Pārtha and once more continued to say,¹³—‘I now know, O Pār-

tha, that thou hast not waited upon the old, since, O tiger among men, thou hast yielded to wrath at a time when thou shouldst not have done so!¹⁶ No one that is acquainted with the distinctions of morality would act in the way, O Dhananjaya, in which thou, O son of Pāṇdu, that art unacquainted with them are for acting today!¹⁷ He, O Pārtha, is the worst of men who achieveth acts that should not be done and acts that are apparently proper but condemned by the scriptures.^{18*} Thou knowest not the conclusions of those learned men who, waited upon by pupils, declare their opinions, following the dictates of morality.^{19†} The man that is not acquainted with those conclusions becomes confounded and stupified, O Pārtha, even as thou hast been stupified, in discriminating between what should be done and what should not.²⁰ What should be done and what should not, cannot be ascertained easily. Everything can be ascertained by the aid of the scriptures. Thou, however, art not acquainted with the scriptures.²¹ Since (believing thyself) conversant with morality thou art desirous of observing morality (in this way, it seems) thou art actuated by ignorance. Thou believest thyself to be conversant with virtue, but thou dost not know, O Pārtha, that the slaughter of living creatures is a sin.²² Abstention from injury to animals is, I think, the highest virtue. One may even speak an untruth, but one should never kill.²³ How then, O foremost of men, couldst thou wish, like an ordinary person, to slay thy eldest brother, the King, who is conversant with morality?²⁴ The slaughter of a person not engaged in battle, or of a foe, O Bhārata, who has turned his face from battle or who flies away or seeks protection or joins his hands or yields himself up or is careless, is never

* *Akṛyānām Kriyānām* means acts that should not be done. *Kāryānām Akriyānām*, i. e., acts condemned (by the scriptures) but nevertheless appearing as proper, such as the slaughter of the eldest brother for keeping a vow.—T.

† *Ṣaṁśasavistāravit*, lit., one acquainted with a subject both in detail and in the gross; in other words, a learned person, or a man of great experience. *Upasthīts* is explained by Nilakantha as waited upon by pupils. *Kathayeyus* is, lit., speak or preach.—T

applauded by the righteous. All these attributes are in thy superior.*²⁸⁻²⁶ This vow, O Pārtha, was adopted by thee before from foolishness. In consequence of that vow thou art now, from folly, desirous of perpetrating a sinful act.²⁷ Why, O Pārtha, dost thou rush towards thy reverend superior for slaying him, without having resolved the exceedingly subtle course of morality that is, again, difficult of being understood?²⁸ I will now tell thee, O son of Pāndu, this mystery connected with morality,—this mystery that was declared by Bhishma, by the righteous Yudhishtira,²⁹ by Vidura otherwise called *Kshatri*, and by Kunti of great celebrity. I will tell thee that mystery in all its details. Listen to it, O Dhananjaya!³⁰ One who speaks truth is righteous. There is nothing higher than truth. Behold, however, truth as practised is exceedingly difficult to be understood as regards its essential attributes.³¹ Truth may be unutterable, and even falsehood may be utterable where falsehood would become truth and truth would become falsehood.³² In a situation of peril to life and in marriage, falsehood becomes utterable. In a situation involving the loss of one's entire property, falsehood becomes utterable.³³ On an occasion of marriage, or of enjoying a woman, or when life is in danger, or when one's entire property is about to be taken away, or for the sake of a Brāhmana, falsehood may be uttered. These five kinds of falsehood have been declared to be sinless.³⁴ On these occasions falsehood would become truth and truth would become falsehood.³⁵ He is a fool that practises truth without knowing the difference between truth and falsehood. One is said to be conversant with morality when one is able to distinguish between truth and falsehood.³⁶ What wonder then in this that a man of wisdom, by perpetrating even a cruel act, may obtain great merit like Valāka by the slaughter of the blind beast?³⁷ What wonder, again, in this that a foolish and ignorant person, from even the desire of winning merit, earns great sin like Kauçika (living) among the rivers?—³⁸

* I. e., all the attributes that would make slaughter censurable occur in Yudhishtira.—T.

“Arjuna said,—Tell me, O holy one, this story that I may understand it, viz., this illustration about Valāka and about Kauçika (living) among rivers !—”

“Vāstudeva said,—There was a certain hunter of animals, O Bhārata, of the name of Valāka. He used, for the livelihood of his sons and wives and not from will, to slay animals.⁴⁰ Devoted to the duties of his own order and always speaking the truth and never harbouring malice, he used also to support his parents and others that depended upon him.⁴¹ One day, searching for animals even with perseverance and care, he found none. At last he saw a beast of prey whose sense of smell supplied the defect of his eyes, employed in drinking water.⁴² Although he had never seen such an animal before, still he slew it immediately. After the slaughter of that blind beast, a floral shower fell from the skies (upon the head of the hunter).⁴³ A celestial car also, exceedingly delightful and resounding with the songs of *Apsaras* and the music of their instruments, came from heaven for taking away that hunter of animals.⁴⁴ That beast of prey, having undergone ascetic austerities, had obtained a boon and had become the cause of the destruction of all creatures. For this reason he was made blind by the Self-born.⁴⁵ Having slain that animal which had resolved to slay all creatures, Valāka went to heaven. Morality is even so difficult of being understood.⁴⁶ There was an ascetic of the name of Kauçika without much knowledge of the scriptures.* He lived on a spot not much removed from a village, at a point where many rivers met.⁴⁷ He made a vow, saying,—I must always speak the truth !—He then became celebrated, O Dhananjaya, as a speaker of truth.⁴⁸ At that time certain persons, from fear of robbers, entered that wood (where Kauçika dwelt). Thither even, the robbers, filled with rage, searched for them carefully.⁴⁹ Approaching Kauçika then, that speaker of truth, they asked him, saying,—[O holy one, by which path have a multitude of men gone a little while before ? Asked in the name of Truth,

* I prefer the reading *tapaswi navahūcrutas*. The other reading, noticed by Nilakantha, is *tapaswinovahūcrutas*, meaning the foremost of ascetics, &c.,—T.

answer us. If thou hast seen them, tell us this.]⁶⁰—Thus adjured, Kauçika told them the truth, saying,—[Those men have entered this wood crowded with many trees and creepers and plants.]⁶¹—Even thus, O Pārtha, did Kauçika give them the information. Then those cruel men, it is heard, finding out the persons they sought, slew them all.⁶² In consequence of that great sin consisting in the words spoken, Kauçika, ignorant of the subtilities of morality, fell into a grievous hell,⁶³ even as a foolish man, of little knowledge, and unacquainted with the distinctions of morality, falleth into painful hell by not having asked persons of age for the solution of his doubts.⁶⁴ There must be some indications for distinguishing virtue from sin. Sometimes that high and unattainable knowledge may be had by the exercise of reason.⁶⁵ Many persons say, on the one hand, that the scriptures indicate morality. I do not contradict this. The scriptures, however, do not provide for every case.⁶⁶ For the growth of creatures have precepts of morality been declared.⁶⁷ That which is connected with abstention from injury must, for certain, be morality. The precepts of morality were made for making creatures abstain from injury.⁶⁸ And because it upholdeth all, therefore is morality called *Dharma*. In fact, morality upholdeth all creatures. Therefore, that is morality, without doubt, which is calculated to uphold (creatures).⁶⁹ One should never have any intercourse with those persons that on any occasion hope to acquire virtue by acting according to the precepts of unassisted reason, or to win salvation, as regards situations about which the scriptures are silent, by the same means.⁷⁰ (In situations again where neither the scriptures nor wisdom of the reason affords any light), when the necessity to speak arises, one should maintain silence, or, if silence produces any risk (to one's ownself or to others), it is better to speak an untruth. Verily, that untruth is truth.⁷¹ He that, in view of certain purposes, makes a vow which he does not keep by his acts, obtains not the fruit of that vow.^{72*} On occasions of danger to life, or

* Verses 60, 61, and 62 are what are called *aruces* or *Vydsakutas*. I have followed the gloss of Nilakautha in rendering them, *Nyāyena* in

of marriage, or of risk of destruction to one's entire body of relatives and kinsmen, or of jests, that which is said will not be regarded as falsehood.⁶³ They that are conversant with the truths of morality do not behold sin in all this. There where by even an oath one may escape from the company of thieves and robbers,⁶⁴ it is better to swear falsely, for that falsehood would, without doubt, be truth. No one should give his wealth to thieves, if, of course, he can avoid it by any means.⁶⁵ The gift of one's wealth to sinful men afflicts the giver himself. Therefore, a falsehood uttered for the sake of a righteous end does not become falsehood.⁶⁶ I have now duly declared unto thee the indications by which morality or its reverse) may be ascertained. Having heard all this, tell me, O Pārtha, if Yudhishtira deserves to be slain by thee!⁶⁷—

“Arjuna said,—Thou, O Krishna, art of great wisdom and great intelligence! That which thou hast said for our good is undoubtedly true!⁶⁸ Thou art as a mother unto us as also a father! Thou, O Krishna, art our great refuge! It is for this that thou givest us excellent counsel!⁶⁹ There is nothing in the three worlds, O Krishna, that is not known to thee! Therefore, thou knowest high morality in all its details.⁷⁰ I certainly regard king Yudhishtira the just to be

60 alludes to the numerous precepts of a moral character referrible to the human wisdom unassisted by inspiration or the scriptures, such as “the wise man should make others happy. Even that is worship offered to the Deity.” *Akujanena* has reference to the silence of the scriptures on any particular matter. Grammatically, *icchanti* is understood after *Moksham* in the second line of 60. Regarding the morality of what is said in 61, one of the fictions of Sir Walter Scott, viz., *Woodstock*, furnishes an apt illustration in the answer of Sir Henry Lee to Oliver Cromwell when the former was asked about the presence or otherwise of *Louis Karneguy* in the house. However casuists may argue, no reader, whatever his principles, would despise the honest cavalier for a lie whose object was the safety of his king. In 62, what is said, perhaps, is that Arjuna, by not keeping his vow, incurred only the loss of the fruits of that vow, and as his vow had been motiveless or had proceeded at best from vanity or self-conceit, his loss would be immaterial. At any rate, he ran no risk of sin by not keeping his foolish vow.—T

unslayable by me. In this, however, that is my present purpose, tell me graciously something that I may do. Listen now to something else in my heart and which I will now declare!⁷² Thou knowest, O thou of Daçārha's race, what my vow is! I would, putting forth my might, slay him among men that would tell me these words, viz.,—[Give thy *Gandiva* to some other person, O Pārtha, who is thy superior in weapons and energy!]—So Bhima also will slay the person that will call him *breadless*.^{*} The king hath repeatedly used those very words to me, in thy presence, O hero, viz.,—[Give thy bow!]⁷²⁻⁷³—If I slay him, O Keçava, I will not be able to live in this world for even a moment. Having intended again the slaughter of the king through folly and the loss of my mental faculties, I have been polluted by sin!⁷⁴ It behoveth thee today, O foremost of all righteous persons, to give me such counsel that my vow, known throughout the world, may become true while at the same time both myself and the eldest son of Pāndu may live!⁷⁵—

“Vāsudeva said,—The king was fatigued, and under the influence of grief. He had been mangled in battle by Karna with numerous arrows. After that, O hero, he was repeatedly struck by the Suta's son (with his shafts), while he was retreating from battle.⁷⁶† It was for this that, laboring under a load of sorrow, he spoke those improper words unto thee in wrath. He provoked thee by those words so that thou mightst slay Karna in battle.⁷⁷ The son of Pāndu knows that the wretched Karna is incapable of being borne by any one else in the world (save thee)! It was for this, O Pārtha, that the king in great wrath said those harsh words to thy face.⁷⁸ The stake in the game of today's battle has been made to lie in the ever alert and always

* It is difficult for foreigners to catch the sense of this word as a term of abuse or reproach. The fact is, the Indian races believe that a beardless person is more of a woman than a man, the hirsute appendages of manhood are so highly prized by them. In Bengal the word *khosā* (Sanskrit—*Tuvaraka*) is still a term of reproach. No person, in the morning, rising from bed, should see the face of a man that is destitute of the hirsute honors of manhood.—T.

† The Bengal reading *Ayuddhyamānas* seems to be correct.—T.

unbearable Karna. That Karna being slain, the Kauravas would necessarily be vanquished. Even this is what the royal son of Dharma had thought.* For this, the son of Dharma does not deserve death. Thy vow also, O Arjuna, should be kept. Listen now to my counsels that will be agreeable to thee,—to counsels in consequence of which Yudhishtira without being actually deprived of life may yet be dead.⁸⁰ As long as one that is deserving of respect continues to receive respect, he is said to live in the world of men. When, however, such a person meets with disrespect, he is spoken of as one that is dead though alive.⁸¹ This king hath always been respected by thee and by Bhima and the twins, as also by all heroes and all persons in the world that are venerable for years. In some trifle then show him disrespect.⁸² Therefore, O Pārtha, address this Yudhishtira as *thou* when his usual form of address is *your honor*. A superior, O Bhārata, by being addressed as *thou*, is killed though not deprived of life.⁸³ Bear thyself thus, O son of Kunti, towards king Yudhishtira the just. Adopt this censurable behaviour, O perpetuator of Kuru's race!⁸⁴ This best audition of all auditions, hath been declared by both Atharvan and Angiras.* Men desiring good should always act in this way without scruples of any kind.⁸⁵ Without being deprived of life a superior is yet said to be killed if that venerable one is addressed as *thou*. Conversant with duty as thou art, address king Yudhishtira the just in the manner I have indicated.⁸⁶ This death, O son of Pāndu, at thy hands, king Yudhishtira will never regard as an offence committed by thee. Having addressed him in this way, thou mayst then worship his feet and speak words of respect unto this son of Prithā and soothe his wounded honor.⁸⁷ Thy brother is wise. The royal son of Pāndu, therefore, will never be angry with thee. Freed from falsehood as also from fratricide, thou wilt then, O Pārtha, cheerfully slay the Suta's son Karna!—"⁸⁸

* *Cruti* is rendered 'audition,' having been first declared by Brahman to a hearer,—¹

SECTION LXX.

"Sanjaya said,—‘Thus addressed by Janārdhana, Prithā’s son Arjuna, applauding those counsels of his friend, then vehemently addressed king Yudhishtira the just in language that was harsh and the like of which he had never used before.’¹

“‘Arjuna said,—Do thou not, O king, address these upbraidings to me,—thou that art passing thy time full two miles away from battle! Bhima, however, who is battling with the foremost heroes of the world may upbraid me!’² Having afflicted his foes at the proper time in battle, and slain many brave lords of Earth and many foremost of car-warriors and huge elephants and many heroic horsemen and countless brave combatants,³ he hath, in addition, slain a thousand elephants and ten thousand Kāmvoja mountaineers, and is uttering loud leonine roars in battle like a lion after slaying innumerable smaller animals!’⁴ That hero achieveth the most difficult feats, the like of which thou canst never achieve! Jumping down from his car, mace in hand, he hath destroyed a large number of steeds and cars and elephants in battle!’⁵ With also his foremost of swords he hath destroyed many horsemen and cars and steeds and elephants! With the broken limbs of cars, and with his bow also, he consumeth his foes!’ Endued with the prowess of Indra, with his feet and also his bare arms he slayeth numerous foes.’⁶ Possessed of great might and resembling Kuvera or Yama, he destroyeth the hostile army, putting forth his strength. That Bhimasena hath the right to upbraid me, but not thou that art always protected by friends!’⁷ Agitating the foremost of car-warriors and elephants and steeds and foot-soldiers, Bhima, single-handed, is now in the midst of the Dhārtarāshtras! That chastiser of foes hath the right to upraid me!’⁸ That chastiser of foes who is slaying the Kalingas, the Vangas, the Angas, the Nishādas, and the Māgadhas, and large numbers of hostile elephants that are ever infuriate and that look like masses of blue clouds, is competent to upbraid me!’⁹ Riding on a suitable car, shaking his bow at the proper time, and with shafts in his (other) hand, that hero poureth showers of arrows in great

battle like the clouds pouring torrents of rain.¹⁰ Eight hundred elephants, I have seen, with their frontal globes split open and the ends of their tusks cut off, have today been slain by Bhima with shafts in battle. That slayer of foes is competent to tell me harsh words.¹¹ The learned say that the strength of foremost of Brāhmanas lies in speech, and that the Kshatriya's strength is in his arms. Thou, O Bhārata, art strong in words and very unfeeling! Thou thinkest me to be like thyself!¹² I always strive to do thee good with my soul, life, sons, and wives! Since, notwithstanding all this, thou still piercest me with such wordy darts, it is evident that we cannot expect any happiness from thee.¹³ Lying on Draupadi's bed thou insultest me, though for thy sake I slay the mightiest of car-warriors! Thou art without any anxiety, O Bhārata, and thou art cruel! I have never obtained any happiness from thee!¹⁴ It was for thy good, O chief of men, that Bhishma, firmly devoted to truth, himself told thee the means of his death in battle, and was slain by the heroic and high-souled Cikhandin, the son of Drupada, protected by me!¹⁵ I do not derive any pleasure from the thought of thy restoration to sovereignty, since thou art addicted to the evil practice of gambling! Having thyself committed a wicked act to which they only are addicted that are low, thou desirest now to vanquish thy foes through our aid!¹⁶ Thou hadst heard of the numerous faults and the great sinfulness of dice that Sahadeva spoke about. Yet dice, which is worshipped by the wicked, thou couldst not abandon! It was for this that all of us have fallen into hell!¹⁷ We have never derived any happiness from thee since thou wert engaged in gambling with dice. Having, O son of Pāndu, thyself caused all this calamity, thou art, again, addressing these harsh words to me!¹⁸ Slain by us, hostile troops are lying on the field, with mangled bodies and uttering loud wails! It was thou that didst that cruel act in consequence of which the Kauravas have become offenders and are being destroyed!¹⁹ Nations from the North, the West, the East, and the South, are being struck, wounded, and slain, after the performance of incomparable feats in battle by great warriors of both sides.²⁰ It was thou that hadst gambled! It was for thee that we lost

our kingdom! Our calamity arose from thee, O king! Striking us, again, with the cruel goad of thy speeches, O king, do not provoke our wrath!¹¹—

“Sanjaya said,—‘Having addressed these harsh and exceedingly bitter words unto his eldest brother and thereby committed a small sin, the intelligent Savyasāchin of calm wisdom, who is ever actuated by the fear of falling away from virtue, became very cheerless.’” The son of the chief of the celestials became filled with repentance, and breathing heavily, drew his sword. Seeing this, Krishna asked him,—‘What is this? Why dost thou again unsheathe thy sword blue as the sky?’” Tell me what thy answer is, for then I shall give thee counsel for the gratification of thy object!—Thus addressed by that foremost of men, Arjuna in great sorrow answered Keçava, saying,¹²—‘I shall, putting forth my strength, slay my own self by whom this wicked act hath been done!—Hearing those words of Pārtha, Keçava, that foremost of all righteous persons, said this unto Dhananjaya,¹³—‘Having said these words unto the king, why hast thou become so cheerless? O slayer of foes, thou desirest now to destroy thy own self. This, however, O Kiritin, is not approved by the righteous!’” If, O hero among men, thou hadst today, from fear of sin, slain this thy eldest brother of virtuous soul, what would then have been thy condition and what wouldst thou not then have done?’” Morality is subtile, O Bhārata, and unknowable, especially by those that are ignorant. Listen to me as I preach to thee! By destroying thy own self thou wouldst sink into a more terrible hell than if thou hadst slain thy brother!¹⁴ Declare now, in words, thy own merits. Thou shalt then, O Pārtha, have slain thy own self!’”—Applauding these words, saying,—‘Let it be so, O Krishna!—Dhananjaya, the son of Cakra, lowering his bow, said unto Yudhishtira, that foremost of virtuous persons,—‘Listen, O king!’” There is no other bowman, O ruler of men, like unto myself, except the deity that bears *Pināka*! I am regarded by even that illustrious deity. In a moment I can destroy this universe of mobile and immobile creatures!’” It was I, O king, that vanquished all the points of the compass with all the kings ruling there, and brought all to thy subjection! The

Rājasuya (performed by thee), brought to completion by gift of *Dakshinā*, and the celestial palace owned by thee, were both due to my prowess!¹² In my hands are (marks of) sharp shafts and a stringed bow with arrow fixed thereon. On both my soles are the signs of cars with standards. No one can vanquish a person like me in battle!¹³ Nations from the North, the West, the East and the South, have been struck down, slain, exterminated, and destroyed. A small remnant only of the *Samsaptakas* is alive. I alone have slain half of the entire (hostile) army!¹⁴ Slaughtered by me, the Bharata host that resembled, O king, the very host of the celestials, is lying dead on the field. I slay those with (high) weapons that are conversant with high weapons. For this reason I do not reduce the three worlds to ashes.¹⁵ Riding upon my terrible and victorious car, Krishna and myself will soon proceed for slaying the Suta's son! Let this king become cheerful now. I will surely slay Karna in battle, with my arrows!¹⁶ Either the Suta dame will today be made childless by me, or Kunti will be made childless by Karna! Truly do I say it that I will not put off my armour without having slain Karna with my arrows in battle!¹⁷—'

"Sanjaya said,—'Having said these words unto that foremost of virtuous persons, viz., Yudhishtira, Pārtha threw down his weapons and cast aside his bow and quickly thrust his sword into the sheath.¹⁸ Hanging down his head in shame, the diadem-decked Arjuna, with joined hands, addressed Yudhishtira and said,—Be cheerful, O king, forgiving me! What I have said, you will understand a little while after! I bow to thee!¹⁹—Thus seeking to cheer that royal hero capable of bearing all foes, Arjuna, that foremost of men, standing there, once more said,—This task will not be delayed! It will be accomplished soon! Karna cometh towards me. I shall proceed against

* The meaning is that if I wished to destroy persons unacquainted with (superior) weapons by means of the (superior) weapons I have, then, by this time, I could consume the universe. It is, however, a rule with me that I never use my superior weapons against any one who is unacquainted with superior weapons.—T.

him!⁴⁰ I shall, with my whole soul, proceed for rescuing Bhima from the battle and for slaying the Suta's son! I tell thee that I hold my life for thy good! Know this for the truth, O king!⁴¹—Having said so, the diadem-decked Arjuna of blazing splendour touched the king's feet and rose for proceeding to the field.⁴² Hearing, however, those harsh words of his brother Phālguna, Pāndu's son, king Yudhishtira the just, rising up from that bed (on which he had been sitting), said these words unto Pārtha, with his heart filled with sorrow!⁴³—O Pārtha, I have acted wickedly! For that, ye have been overwhelmed with terrible calamity! Do thou strike off, therefore, this my head today! I am the worst of men, and the exterminator of my race!⁴⁴ I am a wretch! I am addicted to wicked courses. I am of foolish understanding! I am idle, and a coward! I am an insulter of the old! I am cruel! What wouldst thou gain by always being obedient to a cruel person like me?⁴⁵ A wretch that I am, I shall this very day retire into the woods! Live you happily without me! The high-souled Bhimasena is fit to be king! A eunuch that I am, what shall I do with sovereignty?⁴⁶ I am incapable of bearing these harsh speeches of thyself excited with wrath! Let Bhima become king! Having been insulted thus, O hero, what use have I with life?⁴⁷—Having said these words, the king, leaving that bed, suddenly stood up and desired to go to the woods. Then Vāsudeva, bowing down, said unto him,⁴⁸—O king, the celebrated vow of the wielder of *Gāndiva* who is ever devoted to truth, about his *Gāndiva*, is known to thee!⁴⁹ That man in the world who would tell him—[Give thy *Gāndiva* to another]—would be slain by him. Even those very words were addressed to him by you.⁵⁰ Therefore, for keeping that earnest vow, Pārtha, acting also at my instance, offered you this insult, O lord of Earth! Insult to superiors is said to be their death.⁵¹ For this reason, O thou of mighty arms, it behoveth thee to forgive me that beseech and bow to thee this transgression, O king, of both myself and Arjuna committed for maintaining the truth! Both of us, O great king, throw ourselves on thy mercy!⁵²⁻⁵³ The Earth shall today drink the blood of the wretched son of Rādā! I swear truly to thee! Know the Suta's son as slain today! He whose

slaughter thou desirest hath today lost his life!⁵⁴—Hearing those words of Krishna, king Yudhishtira the just, in a great flurry, raised the prostrate Hrishikeṣa,⁵⁵ and joining his hands, said in haste,—It is even so as thou hast said! I have been guilty of a transgression!⁵⁶ I have now been awakened by thee, O Govinda! I am saved by thee, O Mādhava! By thee, O Achyuta, we have today been rescued from a great calamity!⁵⁷ Both of us stupified by folly, viz., myself and Arjuna, have been rescued from an ocean of distress, having obtained thee as our lord!⁵⁸ Indeed, having obtained the raft of thy intelligence today, we have, with our relatives and allies, passed over an ocean of sorrow and grief! Having obtained thee, O Achyuta, we are not masterless!—’ ”⁵⁹

SECTION LXXI.

“Sanjaya said,—‘Having heard these joyful words of king Yudhishtira, Govinda of virtuous soul, that delighter of the Yadus, then addressed Pārtha.¹ The latter, however, having at the instance of Krishna, addressed those words unto Yudhishtira, became exceedingly cheerless for having committed a little sin.² Then Vāsudeva, as if smiling, said unto the son of Pāndu,—What would have been thy condition, O Pārtha, if, observant of virtue, thou hadst slain the son of Dharma with thy sharp sword? Having only addressed the king as *thou*, such cheerlessness hath possessed thy heart!³⁻⁴ If thou hadst slain the king, O Pārtha, what wouldst thou have done after that? Morality is so unknowable, especially by persons of foolish understanding!⁵ Without doubt, great grief would have been thine in consequence of thy fear of sin. Thou wouldst have sunk also in terrible hell in consequence of the slaughter of thy brother!⁶ Gratify now this king of virtuous behaviour, this foremost of all practicers of virtue, this chief of Kuru’s race! Even this is my wish.⁷ Gratifying the king with devotion, and after Yudhishtira will have been made happy, we two will proceed against the car of the Suta’s son for fighting him.⁸ Slaying Karna today with thy keen shafts in battle, do thou, O giver of honors, give great happiness to Dharma’s

son!⁹ Even this, O mighty-armed one, is what I think to be suitable to this hour! Having done this, thy purpose will be achieved!¹⁰—Then Arjuna, O monarch, in shame, touched king Yudhishtira's feet with his head.¹¹ And he repeatedly said unto that chief of the Bharatas,—Be gratified with me! Forgive, O king, all that I have said from desire of observing virtue and from fear of sin!¹²—*

“Sanjaya said,—Beholding Dhananjaya, that slayer of foes, lying weeping at his feet, O bull of Bharata's race, king Yudhishtira the just¹³ raised his brother. And king Yudhishtira, that lord of Earth, then embraced his brother affectionately and wept aloud.¹⁴ The two brothers, of great splendour, having wept for a long while, at last became freed from grief, O monarch, and as cheerful as before.¹⁵ Then embracing him once more with affection and smelling his head, the son of Pāndu, exceedingly gratified, applauded his brother Jaya and said,¹⁶—O thou of mighty arms, in the very sight of all the troops, my armour, standard, bow, dart, steeds, and arrows, were cut off in battle, O great bowman, by Karna with his shafts, although I exerted myself with care!¹⁷ Thinking of and seeing his feats in battle, O Phālguna, I lose my energies in grief. Life itself is no longer dear to me!¹⁸ If thou dost not slay that hero in battle today, I will cast away my life-breaths! What use have I with life?¹⁹—Thus addressed, Vijaya replied, O bull of Bharata's race, saying,—I swear by Truth, O king, and by thy grace,²⁰ by Bhima, O best of men, and by the twins, O lord of Earth, that today I shall slay Karna, in battle, or, being myself slain by him,²¹ fall down on the Earth! Swearing truly, I touch my weapons!—Having said these words unto the king, he addressed Mādhava, saying,²²—Without doubt, O Krishna, I will slay Karna in battle today! Aided by thy intelligence, blessed be thou, the slaughter of that wicked-souled one is certain!²³—Thus addressed, Keçava, O best of kings, said unto Pārtha,—Thou art competent, O best of the Bharatas, to slay the mighty Karna!²⁴ Even this hath ever been

* Nilakantha believes these verses (1-12) to be interpolations. Nothing more likely. They are evidently repetitions.—T.

my thought, O mighty car-warrior, as to how, O best of men, thou wouldst slay Karna in battle !¹⁶—Endued with great intelligence, Mādhava once more addressed the son of Dharma, saying,—O Yudhishtira, it behoveth thee to comfort Vibhatsu,¹⁷ and command him to slaughter Karna of wicked soul !¹⁸ Having heard that thou hadst been afflicted with the shafts of Karna, myself and this one came hither, O son of Pāndu, for ascertaining thy plight !¹⁹ By good luck, O king, thou wert not slain ! By good luck, thou wert not seized ! Comfort thy Vibhatsu, and bless him, O sinless one, with thy wishes for his victory !²⁰—

“Yudhishtira said,—Come, come, O Pārtha, O Vibhatsu, and embrace me, O son of Pāndu ! Thou hast told me beneficial words that deserved to be said, and I have forgiven thee !²¹ I command thee, O Dhananjaya, go and slay Karna ! Do not, O Pārtha, be angry for the harsh words I said unto thee !²²—’

“Sanjaya continued,—‘Then Dhananjaya, O king, bowed unto Yudhishtira by bending his head, and seized with his two hands, O sire, the feet of his eldest brother !²³ Raising him and embracing him closely, the king smelt his head and once more said these words unto him,²⁴—O Dhananjaya, O thou of mighty arms, I have been greatly honored by thee ! Do thou ever win greatness and victory !²⁵—

“Arjuna said,—Approaching Rādhā’s son today that is proud of his might, I shall slay that man of sinful deeds with my shafts in battle, along with all his kinsmen and followers !²⁶ He who, having bent the bow strongly, afflicted thee with his shafts, I say, that Karna will obtain today the bitter fruit of that act of his !²⁷ Having slain Karna, O lord of Earth, I shall today come back from the dreadful battle to pay thee my respects by walking behind thee ! I tell thee this truly !²⁸ Without having slain Karna I shall not come back today from the great battle. Truly do I swear this by touching thy feet, ‘O lord of the universe !²⁹—’

“Sanjaya continued,—‘Unto the diadem-decked (Arjuna) who was speaking in that way, Yudhishtira, with a cheerful

* The command of a superior is the sure means of success.—T.

heart, said these words of graver import:—"Do thou obtain imperishable fame, and such a period of life as accordeth with thy own desire, and victory, and energy, and the destruction of thy foes! Let the gods grant thee prosperity! Obtain thou all these to the measure desired by me! Go quickly to battle, and slay Karna, even as Purandara slew Vritra for his own aggrandisement!—" "

SECTION LXXII.

"Sanjaya said,—'Having with a cheerful heart gratified king Yudhishtira the just, Pārtha, prepared to slay the Suta's son, addressed Govinda, saying,—'Let my car be once more equipt, and let my foremost of steeds be yoked thereto! Let all kinds of weapons be placed upon that great vehicle!'" The steeds have rolled on the ground. They have been trained by persons skilled in horse-lore. Along with the other equipments of the car, let them be quickly brought and decked in their trappings!" Proceed quickly, O Govinda, for the slaughter of the Suta's son!—Thus addressed, O monarch, by the high-souled Phālguna,⁴ Krishna commanded Dāruka, saying,—Do all that Arjuna, that chief of Bharata's race and that foremost of all wielders of the bow, hath said!"—Thus ordered by Krishna, Dāruka, O best of kings, yoked those steeds unto that car covered with tiger-skins and ever capable of scorching all foes.⁶ He then represented unto the high-souled son of Pāndu the fact of having equipt his vehicle. Beholding the car equipt by the high-souled Dāruka,⁷ Phālguna, obtaining Yudhishtira's leave and causing the Brāhmanas to perform propitiatory rites and utter benedictions on him, ascended that excellent vehicle.⁸ King Yudhishtira the just, of great wisdom, also blessed him. After this, Phālguna proceeded towards Karna's car.⁹ Beholding that great bowman thus proceeding, all creatures, O Bhārata, regarded Karna as already slain by the high-souled Pāndava.¹⁰ All the points of the compass, O king, became serene. King-fishers and parrots and herons, O king,¹¹ wheeled around the son of Pāndu. A large number of beautiful and auspicious birds, O king called *Pung*,¹² causing Arjuna

(by their timely appearance) to put forth greater speed in battle, cheerfully uttered their cries around him. Terrible *Kankas* and vultures, and cranes and hawks and ravens, O king,¹⁸ tempted by the prospect of food, proceeded in advance of his car, and indicated auspicious omens¹⁴ foreboding the destruction of the hostile host and the slaughter of Karna. And while Pārtha proceeded, a copious perspiration covered his body.¹⁵ His anxiety also became very great as to how he would achieve his vow. The slayer of Mādhu then, beholding Pārtha filled with anxiety as he proceeded, addressed the wielder of *Gāndhiva* and said these words.¹⁶

“Vāsudeva said,—O wielder of *Gāndhiva*, save thee there exists no other man that could vanquish those whom thou hast vanquished with this bow of thine!¹⁷ We have seen many heroes, who, endued with prowess like that of Cakra, have attained to the highest regions, encountering thy heroic self in battle!¹⁸ Who else, O puissant one, that is not equal to thee, would be safe and sound after encountering Drona and Bhishma and Bhagadatta, O sire, and Vinda and Anuvinda of Avanti and Sudakshina the chief of the Kāmvojas and Crutāyudha of mighty energy and Achyutayudha as well?¹⁹⁻²⁰ Thou hast celestial weapons, and lightness of hand, and might, and thou art never stupified in battle! Thou hast also that humility which is due to knowledge!²¹ Thou canst strike with effect! Thou hast sureness of aim, and presence of mind as regards the selection of means, O Arjuna! Thou art competent to destroy all mobile and immobile creatures including the very gods with the *Gandharvas*!²² On Earth, O Pārtha, there is no human warrior who is equal to thee in battle! Amongst all Kshatriyas, invincible in battle, that wield the bow,²³ amongst the very gods, I have not seen or heard of even one that is equal to thee! The Creator of all beings, viz., Brahman, himself created the great bow *Gāndhiva*²⁴ with which thou fightest, O Pārtha! For this reason there is no one that is equal to thee! I must, however, O son of Pāndu, say that which is beneficial to thee!²⁵ Do not, O mighty-armed one, disregard Karna, that ornament of battle! Karna is possessed of might, He is proud and accomplished in weap-

ons. He is a *Mahāratha*.²⁸ He is accomplished (in the ways of battle) and conversant with all modes of warfare. He is also well acquainted with all that suits place and time. What need is there of saying much? Hear in brief, O son of Pāndu!²⁹ I regard the mighty car-warrior Karna as thy equal, or, perhaps, thy superior! With the greatest care and resolution shouldst thou slay him in great battle!³⁰ In energy he is equal to Agni. As regards speed, he is equal to the impetuosity of the wind. In wrath, he resembles the Destroyer himself. Endued with might, he resembles a lion in the formation of his body.³¹ He is eight *Ratnis** in stature. His arms are large. His chest is broad. He is invincible. He is sensitive. He is a hero. He is, again, the foremost of heroes. He is exceedingly handsome.³² Possessed of every accomplishment of a warrior, he is a dispeller of the fears of friends. Engaged in the good of Dhritarāshtra's son, he always hates the sons of Pāndu.³³ No one, not even the gods with Vāsava at their head, can slay the son of Rādhū, save thee, as I think! Slay, therefore, the Suta's son today!³⁴ No one possessed of flesh and blood, not even the gods fighting with great care, not all the warriors (of the three worlds) fighting together, can vanquish that car-warrior!³⁵ Towards the Pāndavas he is always of wicked soul and sinful behaviour, and cruel, and of wicked intelligence. In his quarrel with the sons of Pāndu, he is actuated by no consideration affecting his own interests. Slaying that Karna, therefore, fulfill thy purpose today!³⁶ Despatch today unto Yama's presence that Suta's son, that foremost of car-warriors, whose death is near! Indeed, slaying that Suta's son, that first of car-warriors, show thy love for Yudhishtira the just!³⁷ I know thy prowess truly, O Pārtha, which is incapable of being resisted by the gods and *Asuras*! The Suta's son of wicked soul, from exceeding pride, always disregards the sons of Pāndu!³⁸ O Dhananjaya, slay that man today for whose sake the wretched Duryodhana regardeth him-

* A *Ratni* is a sort of cubit measured from the elbow to the end of the closed fist; it is supposed to be equal to the breadth of 21 fingers, making the thumb as the finger of measurement.—T.

self a hero, that root of all (those) sinful persons, that son of a Suta !” Slay, O Dhananjaya, that tiger among men, that active and proud Karna, who hath the sword for his tongue, the bow for his mouth, and arrows for his teeth !” I know thee well as regards the energy and the might that are in thee ! Slay the brave Karna in battle, like a lion slaying an elephant !” Slay in battle today, O Pārtha, that Karna, otherwise called Vaikartana, in consequence of whose energy Dhritarāshtra’s son disregards thine !—”⁴⁰

SECTION LXXIII.

“Sanjaya said,—‘Once more Keçava of immeasurable soul said these words unto Arjuna who, O Bhārata, was advancing (to battle), firmly resolved upon slaying Karna.’—Today is the seventeenth day, O Bhārata, of this terrible massacre of men and elephants and steeds !” At the outset vast was the host that belonged to you. Encountering the foe in battle, that host has been very much reduced in numbers, O king !” The Kauravas also, O Pārtha, were numerous at first, teeming with elephants and steeds. Encountering thee, however, as their foe, they have been nearly exterminated in the van of battle !” These lords of Earth and these Srinjayas, united together, and these Pāndava troops also, obtaining thy invincible self as their leader, are maintaining their ground on the field !” Protected by thee, O slayer of foes, the Pāñchālas, the Matsyas, the Kārushas, and the Chedis, have caused a great destruction of thy foes !” Who is there that can vanquish the assembled Kauravas in battle ? On the other hand, who is there that can vanquish the mighty car-warriors of the Pāndavas protected by thee ?” Thou, however, art competent to vanquish in battle the three worlds consisting of the gods, the *Asuras*, and human beings, united together ! What need I say then of the Kaurava host ?” Save thee, O tiger among men, who else is there, even if he resemble Vāsava himself in prowess, that could vanquish king Bhagadatta ?” So also, O sinless one, all the lords of Earth, united together, are incapable, O Pārtha, of even gazing at this vast force that is protected by thee !”

So also, O Pārtha, owing to their having been always protected by thee that Dhrishtadyumna and Cikhandin succeeded in slaying Drona and Bhishma!¹¹ Who, indeed, O Pārtha, could vanquish in battle those two mighty car-warriors of the Bharatas, viz., Bhishma and Drona, both of whom were endued with prowess equal that of Cakra himself?¹² Save thee, O tiger among men, what other man in this world is able to vanquish those fierce lords of *Akshauhinis*, those unreturning and invincible heroes, all accomplished in weapons and united together, viz., Cāntanu's son Bhishma, and Drona, and Vaikartana, and Kripa, and Drona's son, and king Duryodhana himself?¹³⁻¹⁵ Innumerable divisions of soldiers have been destroyed (by thee), their steeds and cars and elephants having been mangled (with thy shafts)! Numberless Kshatriyas also, wrathful and fierce, hailing from diverse provinces, have been destroyed by thee!¹⁶ Teeming with horse and elephants, large bodies of combatants of diverse Kshatriya clans, such as the Govāsas, the Dāsamiyas, the Vasātis, O Bhārata, and the Easterners, the Vātadhānas, and the Bhojas that are very sensitive of their honor, approaching thee and Bhima, O Bhārata, have met with destruction!¹⁷⁻¹⁸ Of terrible deeds and exceedingly fierce, the Tushāras, the Yavaṇas, the Khaças, the Dārvābhisāras, the Daradas, the Cakas, the Kamathas, the Ramathas, the Tanganas,¹⁹ the Andhrakas, the Pulindas, the Kirātas of fierce prowess, the *Mlecchas*, the Mountaineers, and the races hailing from the sea-side,²⁰ all endued with great wrath and great might, delighting in battle and armed with maces,—these all,—united with the Kurus and fighting wrathfully for Duryodhana's sake, were incapable of being vanquished in battle by anybody else save thee, O scorcher of foes!²¹⁻²² What man, unprotected by thee, could advance, beholding the mighty and swelling host of the Dhārtarāshtras arrayed in order of battle?²³ Protected by thee, O puissant one, the Pāndavas, filled with wrath, and penetrating into its midst, have destroyed that host shrouded with dust and resembling a swollen sea!²⁴ Seven days have elapsed since the mighty Jayat-

* This is a triplet.—T.

seena the ruler of the Māgadhas was slain in battle by Abhimanyu.³⁴ After that, ten thousand elephants, of fierce feats, that used to follow that king, were slain by Bhimasena with his mace.³⁵ After that, other elephants, and car-warriors, by hundreds, have been destroyed by Bhima in the exercise of his might.³⁶ Even thus, O Pārtha, during the progress of this awful battle, the Kauravas, with their steeds and car-warriors and elephants, encountering Bhimasena and thee, O son of Pāndu, have from hence repaired to the region of Death!³⁷ The van of the Kaurava army, O Pārtha, having been struck down by the Pāndavas, Bhishma shot showers of fierce shafts, O sire!³⁸ Conversant with the highest weapons, he shrouded the Chedis, the Pāñchālas, the Kārushas, the Matsyas, and the Kaikayas, with his shafts, and deprived them of life!³⁹ The welkin became filled with gold-winged and straight-coursing shafts, capable of piercing the bodies of all foes, that issued out of his bow.⁴⁰ He slew thousands of car-warriors, shooting showers of shafts at a time. In all, he slew a hundred thousand men and elephants of great might.⁴¹ Abandoning the diverse motions, each of a new kind, in which they careered, those wicked kings and elephants, while perishing, destroyed many steeds and cars and elephants. Indeed, numberless were the shafts that Bhishma shot in battle.⁴² Slaughtering the Pāndava host for ten days together, Bhishma made the terraces of numberless cars empty and deprived innumerable elephants and steeds of life.⁴³ Having assumed the form of Rudra or of Upendra in battle, he afflicted the Pāndava divisions and caused a great carnage amongst them.⁴⁴ Desirous of rescuing the wicked Suyodhana who was sinking in a raftless sea, he slaughtered many lords of Earth among the Chedis, the Pāñchālas, and the Kaikayas, and caused a great massacre of the Pāndava army teeming with cars and steeds and elephants. Innumerable foot-soldiers amongst the Srinjayas, all well armed, and other lords of Earth, were incapable of even looking at that hero when he careered in battle like the Sun himself of scorching splendour.⁴⁵⁻⁴⁷ At last the Pāndavas, with all their resources, made a mighty effort, and rushed against that warrior who, inspired with the desire of victory, used to career in battle even in this way!⁴⁸

Without availing of any aid, he routed, however, the Pāndavas and the Srinjayas in battle, and came to be regarded as the one foremost hero in the world.⁴³ Encountering him, Cikhandin, protected by thee, slew that tiger among men, with his straight shafts.⁴⁴ Having obtained thee that art a tiger among men (as his foe), that grandsire is now stretched on a bed of arrows, like Vritra when he obtained Vāsava for his foe.⁴⁵ The fierce Drona also slaughtered the hostile army for five days together. Having made an impenetrable array and caused many mighty car-warriors to be slain,⁴⁶ that great car-warrior had protected Jayadratha (for some time). Fierce as the Destroyer himself, he caused a great carnage in the nocturnal battle.⁴⁷ Endued with great valour, the heroic son of Bharadwāja consumed innumerable combatants with his arrows. At last, encountering Dhrishtadyumna, he attained to the highest end.⁴⁸ If, on that day, thou hadst not checked in battle all the (Dhārtarāshtra) car-warriors headed by the Suta's son, Drona then would never have been slain.⁴⁹ Thou heldst in check the whole Dhārtarāshtra force. It was for this, O Dhananjaya, that Drona could be slain by the son of Prishata.⁵⁰ What other Kshatriya, save thee, could in battle achieve such feats for compassing the slaughter of Jayadratha?⁵¹ Checking the vast (Kaurava) army and slaying many brave kings, thou killedst king Jayadratha, aided by the might and energy of thy weapons!⁵² All the kings regard the slaughter of the ruler of the Sindhus to have been exceedingly wonderful. I, however, do not regard it so, since it is thou that didst it and thou art a great car-warrior!⁵³ If this vast assemblage of Kshatriyas, obtaining thee as a foe, suffer extermination in course of even a whole day, I should, I think, still regard these Kshatriyas to be truly mighty!⁵⁴† When Bhishma and Drona have been slain, the terrible Dhārtarāshtra host,

* 42, 43, 44, constitute one sentence. To avoid a long and cumbersome structure, I have split it into three parts.—T.

† The sense is this,—since thou art able to destroy the three worlds in a moment, I would regard these Kshatriyas truly mighty if it takes thee a whole day to exterminate them.—T.

O Pārtha, may be regarded to have lost all its heroes!" Indeed, with all its foremost warriors slain, with its steeds, cars, and elephants destroyed, the Bharata army looketh today like the firmament reft of Sun, Moon, and stars." Yonder host of fierce prowess, O Pārtha, hath been shorn of its splendours today like the *Asura* host in days of yore shorn of its splendours by Cakra's prowess!" The remnant of that grand muster now consists of only five great car-warriors, viz., Aṣwatthāman and Kritavarman and Karna and Calya and Kripa." Slaying those five great car-warriors today, O tiger among men, be thou a hero that hath killed all his foes, and bestow thou the Earth with all her islands and cities on king Yudhishtira!" Let Prithā's son Yudhishtira of immeasurable energy and prosperity, obtain today the whole Earth with the welkin above it, the waters on it, and the nether regions below it!" Slaying this host like Vishnu in days of yore slay the *Daityas* and the *Dānavas*, bestow the Earth on the king, like Hari bestowing (the three worlds) on Cakra!" Let the Pāṇchālas rejoice today, their foes being slain, like the celestials rejoicing after the slaughter of the *Dānavas* by Vishnu!" If in consequence of thy regard for that foremost of men, viz., thy preceptor Drona, thou cherishest compassion for Aṣwatthāman, if, again, thou hast any kindness for Kripa for the sake of the respect that is due to a preceptor," if, approaching Kritavarman thou dost not despatch him today to Yama's abode in consequence of the honor that is due to one's kinsmen by the mother's side," if, O lotus-eyed one, approaching thy mother's brother, viz., Calya the ruler of the Madras, thou dost not from compassion slay him," I ask thee, do thou, with keen shafts. O foremost of men, slay Karna today with speed, that vile wretch of sinful heart who cherishes the fiercest hate for the sons of Pāṇdu!" This is thy noblest duty! There is nothing in it that would be improper. We approve of it, and there is no fault in the act!" The wicked-souled Karna is the root, O thou of unfading glory, of that attempt, O sinless one, made in the night for burning thy mother with all her children, and of that conduct which Suyodhana adopted towards you in consequence of that match at dice!" Suyodhana

always hopeth for deliverance through Karna. Filled with rage, he endeavours to afflict me also (in consequence of that support)!⁶⁶ It is the firm belief of Dhritarāshtra's royal son, O giver of honors, that Karna, without doubt, will slay all the Pārthas in battle⁶⁶ Though fully acquainted with thy might, still, O son of Kunti, Dhritarāshtra's son hath selected war with you in consequence of his reliance on Karna.⁶⁷ Karna also always says,—[I will vanquish the assembled Pārthas and that mighty car-warrior, viz., Vāsudeva of Daçārha's race!]⁶⁸—Buoying up the wicked-souled son of Dhritarāshtra, the wicked Karna always roareth in the (Kuru) assembly! Slay him today, O Bhārata!⁶⁹ In all the acts of injury, of which Dhritarāshtra's son hath been guilty towards you, the wicked-souled Karna of sinful understanding hath been the leader!⁷⁰ I saw the heroic son of Subhadrā, of eyes like those of a bull, slain by six mighty car-warriors of cruel heart belonging to the Dhārtarāshtra army!⁷¹ Grinding those bulls among men, viz., Drona and Drona's son and Kripa and other heroes, he deprived elephants of their riders and mighty car-warriors of their cars.⁷² The bull-necked Abhimanyu, that spreader of the fame of both the Kurus and the Vrishnis, deprived steeds also of their riders and foot-soldiers of weapons and life.⁷³ Routing the (Kaurava) divisions and afflicting many mighty car-warriors, he despatched innumerable men and steeds and elephants to Yam's abode!⁷⁴ I swear by Truth to thee, O friend, that my limbs are burning at the thought that while the son of Subhadrā was thus advancing, consuming the hostile army with his shafts, even on that occasion the wicked-souled Karna was engaged in acts of hostility to that hero, O lord! Unable, O Pārtha, to stay in that battle before Abhimanyu's face, mangled with the shafts of Subhadrā's son, deprived of consciousness, and bathed in blood, Karna drew deep breaths, inflamed with rage. At last, afflicted with arrows, he was obliged to turn his back upon the field.⁷⁵⁻⁷⁷ Eagerly desirous of flying away and becoming hopeless of life, he stayed for sometime in battle, perfectly stupified, and exhausted with the wounds he had received.⁷⁸ At last, hearing those cruel words of Drona in battle,—words that were suited

to the hour,—Karna cut off Abhimanyu's bow.⁷⁹ Made bowless by him in that battle, five great car-warriors then, well-versed in the ways of foul warfare, slew that hero with showers of shafts.⁸⁰ Upon the slaughter of that hero, grief entered the heart of every one. Only the wicked-souled Karna and Suyodhana laughed in joy!⁸¹ [Thou rememberest also] the harsh and bitter words that Karna cruelly said unto Krishnā in the (Kuru) assembly, in the face of the Pāndavas and the Kurus!⁸²—[The Pāndavas, O Krishnā, are dead! They have sunk into eternal hell! O thou of large hips, choose other lords now, O thou of sweet speeches!⁸³ Enter now the abode of Dhritarāshtra as a serving woman, or, O thou of curving eye-lashes, thy husbands are no more!⁸⁴ The Pāndavas will not, O Krishnā, be of any service to thee today! Thou art the wife of men that are slaves, O princess of Pāñchāla, and thou art thyself, O beautiful lady, a slave!⁸⁵ Today only Duryodhana is regarded as the one king on Earth! All other kings of the world are worshipping the agency by which his administration is kept up.⁸⁶ Behold now, O amiable one, how all the sons of Pāndu have equally fallen! Overwhelmed by the energy of Dhritarāshtra's son, they are now silently eyeing one another!⁸⁷ It is evident that these are all sesame seeds without kernel, and have sunk into hell! They will have to serve the Kaurava (Duryodhana), that king of kings, as his slaves!]⁸⁸—Even these were the foul words that that wretch, viz., the sinful Karna of exceedingly wicked heart, spoke on that occasion, in thy hearing, O Bhārata!⁸⁹ Let gold-decked shafts whetted on stone and capable of taking the life of him at whom they are sped, shot by thee, quench (the fire of) those words⁹⁰ and all the other wrongs that that wicked-souled wight did unto thee! Let thy shafts quench all those wrongs and the life also of that wicked wight!⁹¹ Feeling the touch of terrible arrows sped from *Gāndiva*, let the wicked-souled Karna recollect today the words of Bhishma and Drona!⁹² Let foe-killing cloth-yard shafts, equipt with the effulgence of lightning, shot by thee, pierce his vital limbs and drink his blood!⁹³ Let fierce and mighty shafts, of great impetuosity, sped by thy arms, penetrate the vitals of Karna today and despatch him to

Yama's abode!¹⁰⁴ Let all the kings of the Earth, cheerless and filled with grief and uttering wails of woe, behold Karna fall down from his car today, afflicted with thy arrows!¹⁰⁵ Let his kinsmen, with cheerless faces, behold Karna today, fallen down and stretched at his length on the Earth, dipt in gore and with his weapons loosened from his grasp!¹⁰⁶ Let the lofty standard of Adhiratha's son, bearing the device of the elephant's rope, fall fluttering on the Earth, cut off by thee with a broad-headed arrow!¹⁰⁷ Let Calya fly away in terror, abandoning the gold-decked car (he drives) upon seeing it deprived of its warrior and steeds and cut off into fragments with hundreds of shafts by thee!¹⁰⁸ Let thy enemy Suyodhana today, beholding Adhiratha's son slain by thee, despair of both his life and kingdom!¹⁰⁹ Yonder, O Pārtha, Karna, equal unto Indra in energy, or, perhaps, Cankara himself, is slaughtering thy troops with his shafts!¹¹⁰ There the Pāṇchālas, though slaughtered by Karna with his whetted shafts, are yet, O chief of Bharata's race, rushing (to battle), for serving the cause of the Pāṇḍavas.¹¹¹ Know, O Pārtha, that Karna is prevailing over the Pāṇchālas, and the (five) sons of Draupadi, and Dhṛishtadyumna and Cikhandin, and the sons of Dhṛishtadyumna, and Catānika the son of Nakula, and Nakula himself, and Sahadeva, and Durmukha, and Janamejaya, and Sudharman, and Sātyaki!¹¹²⁻³ The loud uproar made by those allies of thine, viz., the Pāṇchālas, O scorcher of foes, as they are being struck by Karna in dreadful battle, is heard!¹¹⁴ The Pāṇchālas have not at all been inspired with fear, nor do they turn away their faces from the battle! Those mighty bowmen are utterly reckless of death in great battle!¹¹⁵ Encountering even that Bhishma who, single-handed, had encompassed the Pāṇḍava army with clouds of shafts, the Pāṇchālas did not turn away their faces from him!¹¹⁶ Then again, O chastiser of foes, they always strove with alacrity to forcibly vanquish in battle their great foe, viz., the invincible Drona, that preceptor of all wielders of the bow, that blazing fire of weapons, that hero who always burnt his foes in battle! They have never turned their faces from battle, afearful of Adhiratha's son!¹¹⁷⁻³ The heroic Karna, however, with his shafts, is taking the lives of the Pāṇchāla warriors endued with great

activity as they are advancing against him, like a blazing fire taking the lives of myriads of insects!¹⁰⁹ The son of Rādhā, in this battle, is destroying in hundreds the Pāṇchālas that are advancing against him,—those heroes, that is, that are resolved to lay down their lives for the sake of their allies!¹¹⁰ It behoveth thee, O Bhārata, to become a raft and rescue those brave warriors, those great bowmen, that are sinking in the raftless ocean represented by Karna!¹¹¹ The awful form of that weapon which was obtained by Karna from that foremost of sages, viz., Rāma of Bhrigu's race, hath been displayed!¹¹² Scorching all the troops, that weapon of exceedingly fierce and awful form is blazing with its own energy, surrounding our vast army!¹¹³ Those arrows, sped from Karna's bow, are coursing in battle, thick as flights of bees, and scorching thy troops!¹¹⁴ Encountering Karna's weapon in battle, that is irresistible by persons not having their souls under control, there the Pāṇchālas, O Bhārata, are flying away in all directions!¹¹⁵ Yonder, Bhima, of unappeasable wrath, surrounded on all sides by the Srinjayas, is fighting with Karna, O Pārtha, afflicted by the latter with keen shafts!¹¹⁶ If neglected, Karna will, O Bhārata, exterminate the Pāṇdavās, the Srinjayas, and the Pāṇchālas, like a neglected disease whose germ has entered the body!¹¹⁷ Save thee I do not see another warrior in Yudhishtira's army that would come home safe and sound, having encountered the son of Rādhā in battle!¹¹⁸ Slaying that Karna today with thy keen shafts, O bull among men, act according to thy vow, O Pārtha, and win great fame!¹¹⁹ I tell thee truly, thou only art able to vanquish in battle the Kauravas with Karna amongst them, and no one else, O foremost of warriors!¹²⁰ Achieving this great feat, viz., slaying the mighty car-warrior Karna, attain thy object, O Pārtha, and crowned with success, be happy, O best of men!—'¹²¹

SECTION LXXIV.

"Sanjaya said,—'Hearing these words of Keçava, O Bhārata, Vibhatsu soon cast off his anxiety and became cheerful.' Rubbing then the string of *Gāṇḍiva* and stretching it, he

held his bow for the destruction of Karna, and addressed Keçava, saying,²—With thee for my protector, O Govinda, and when thou that art acquainted with the past and the future art gratified with me today, victory is sure to be mine!³ Aided by thee, O Krishna, I can, in great battle, destroy the three worlds assembled together, what need be said of Karna then?⁴ I see the Pāṇchāla host is flying away, O Janārdhana! I see also Karna careering fearlessly in battle!⁵ I see too the *Bhārgava* weapon careering in all directions, having been invoked by Karna, O thou of Vrishni's race, like the puissant thunder invoked by Cakra!⁶ This is that battle in which Karna will be slain by me and of which all creatures will speak as long as the Earth will last.⁷ Today, O Krishna, unbarbed arrows, impelled by my arms and sped from *Gāṇḍiva*, mangling Karna, will take him to Yama!⁸ Today king Dhritarāshtra will curse that intelligence of his in consequence of which he had installed Duryodhana, who was undeserving of sovereignty, on the throne!⁹ Today, O mighty-armed one, Dhritarāshtra will be divested of sovereignty, happiness, prosperity, kingdom, city, and sons!¹⁰ I tell thee truly, O Krishna, that today, Karna being slain, Duryodhana will become hopeless of both life and kingdom!¹¹ Today, beholding Karna cut into pieces by me with my arrows, like Vritra in days of yore by Indra in the battle between the gods and the *Asuras*, let king Duryodhana call to mind the words thou hadst spoken for bringing about peace!¹² Today let the son of Śuvala, O Krishna, know that my shafts are the dice, my *Gāṇḍiva* is box for throwing them, and my car, the chequered cloth!¹³ O Govinda, slaying Karna with keen shafts I will dispel the long sleeplessness of Kunti's son!¹⁴ Today the royal son of Kunti, upon the slaughter of the Suta's son by me, shall be gratified and be of cheerful heart and obtain happiness for ever!¹⁵ Today, O Keçava, I will shoot an irresistible and unrivalled arrow that will deprive Karna of life!¹⁶ Even this, O Krishna, was the vow of that wicked-souled one about my slaughter, viz.,—*I will not wash my feet till I slay Phālguna!*¹⁷—Falsifying this vow of that wretch, O slayer of Madhu, I will, with straight shafts, throw down his body today

from his car !¹⁸ Today the Earth will drink the blood of that Suta's son who in battle contemns all other men on Earth !¹⁹ With Dhritarāshtra's approbation, the Suta's son Karna, boasting of his own merits, had said,—*Thou hast no husband now, O Krishnā !*²⁰—My keen shafts will falsify that speech of his ! Like angry snakes of virulent poison, they will drink his life-blood !²¹ Cloth-yard shafts, of the effulgence of the lightning, shot by myself possessed of mighty-arms and sped from *Gāndīva*, will send Karna on his last journey !²² Today the son of Rādhā will repent for those cruel words that he said unto the princess of Pāñchāla in the midst of the assembly, in disparagement of the Pāndavas !²³ They that were on that occasion sesame seeds without kernel, will today become seeds with kernel after the fall of the Suta's son Karna of wicked soul, otherwise called Vaikartana !²⁴—*I will save ye from the sons of Pāndu !*—even these were the words that Karna, bragging of his own merits, said unto the sons of Dhritarāshtra ! My keen shafts will falsify that speech of his !²⁵ Today, in the very sight of all the bowmen, I will slay that Karna who said—*I will slay all the Pāndavas with their sons !*²⁶—Today, O slayer of Madhu, I will slay that Karna, that son of Rādhā, relying on whose prowess the proud son of Dhritarāshtra, of wicked understanding, always disregarded us !²⁷ Today, O Krishna, after Karna's fall, the Dhārtarāshtras with their king, struck with panic, will fly away in all directions, like deer afear-ed of the lion !²⁸ Today, let king Duryodhana repent himself, upon the slaughter of Karna, with his sons and relatives, by me in battle !²⁹ Today, beholding Karna slain, let the wrathful son of Dhritarāshtra, O Krishna, know me to be the foremost of all bowmen in battle !³⁰ Today I will make king Dhritarāshtra, with his sons and grandsons and counsellors and servants, shelterless !³¹ Today, cranes and other carnivorous birds will, O Keçava, sport over the limbs of Karna cut off into pieces with my shafts !³² Today, O slayer of Madhu, I will cut off in battle the head of Rādhā's son Karna, in the very sight of all the bowmen !³³ Today, O slayer of Madhu, I will cut off in battle the limbs of Rādhā's son of wicked soul with keen *Vipathas* and razor-faced arrows !³⁴ Today the

heroic king Yudhishtira will cast off a great pain and a great sorrow cherished long in his heart !¹⁵ Today, O Keçava, slaying the son of Rādhā, with all his kinsmen, I will gladden king Yudhishtira the son of Dharma !¹⁶ Today, O Krishna, I will slay the cheerless followers of Karna in battle, with shafts resembling the blazing fire or the poison of the snake !¹⁷ Today, with my straight shafts equipt with vulturine feathers, I will, O Govinda, cause the Earth to be strewn with (the bodies of) kings cased in golden armour !¹⁸ Today, O slayer of Madhu, I will, with keen shafts, crush the bodies and cut off the heads of all the foes of Abhimanyu !¹⁹ Today I will bestow the Earth divested of Dhārtarāshtras on my brother, or, perhaps, thou, O Keçava, wilt walk over the Earth divested of Arujna !²⁰ Today, O Krishna, I will free myself from the debt I owe to all bowmen, to my own wrath, to the Kurus, to my shafts, and to *Gāndiva* !²¹ Today I will be freed from the grief that I have cherished for thirteen years, O Krishna, by slaying Karna in battle like Maghavat slaying Camvara !²² Today, after I will have slain Karna in battle, let the mighty car-warriors of the Somakas, who are desirous of accomplishing the task of their allies, regard their task as accomplished !²³ I do not know what will be the measure, O Mādhava, of the joy of Cini's grandson today after I will have slain Karna and won the victory !²⁴ Today I will slay Karna in battle as also his son, that mighty car-warrior, and give joy to Bhima and the twins and Sātyaki !²⁵ Today, slaying Karna in dreadful battle, I will pay off my debt, O Mādhava, to the Pāñchālas with Dhrishtadyumna and Cikhandin !²⁶ Today let all behold the wrathful Dhananjaya fight with the Kauravas in battle and slay the Suta's son !²⁷ Once more let me utter my own praises in thy presence !²⁸ In the science of arms there is none equal to me in the world ! In prowess also, who is there that resembles me ? What other man is there that is equal to me in forgiveness ? In wrath also, there is no one that is equal to me !²⁹ Armed with the bow and aided by the prowess of my arms, I can vanquish the *Asuras* and the gods and all creatures united together ! Know that my prowess is higher than the highest !³⁰ Alone assailing all the Kurus and the Vālhikas

with the fire of my shafts issuing from *Gāndiva*, I will, putting forth my might, burn them with their followers like a fire in the midst of a heap of dry grass at the close of winter!¹¹ My palms bear these marks of arrows and this excellent and outstretched bow with arrow fixed on the string. On each of the soles of my feet occur the mark of a car and a standard. When a person like me goeth forth to battle, he cannot be vanquished by any one!¹²—Having said these words unto Achyuta, that foremost of all heroes, that slayer of foes, with blood-red eyes, proceeded quickly to battle, for rescuing Bhima and cutting off the head from Karna's trunk."¹³

SECTION LXXV.

"Dhritarāshtra said,—In that awful and fathomless encounter of the Pāndavas and the Srinjayas with the warriors of my army, when Dhananjaya, O sire, proceeded for battle, how, indeed, occurred that fight?"

"Sanjaya said,—The innumerable divisions of the Pāndava army, decked with lofty standards and swelling (with pride and energy) and united together in battle, began to roar aloud, drums and other instruments constituting their mouth, like masses of clouds at the close of summer uttering deep roars.¹ The battle that ensued resembled a baneful shower out of season, cruel and destructive of living creatures. Huge elephants were its clouds; weapons were the water they were to pour; the peal of musical instruments, the rattle of car-wheels, and the noise of palms, constituted their roar; diverse weapons decked with gold formed their flashes of lightning; and arrows and swords and cloth-yard shafts and mighty weapons constituted their torrents of rain. Marked by impetuous onsets, blood flowed in streams in that encounter. Rendered awful by incessant strokes of the sword, it was fraught with a great carnage of Kshatriyas."² Many car-warriors, united together, encompassed one car-warrior and despatched him to Yama's presence. Or, one foremost of car-warriors despatched a single adversary, or one despatched many adversaries united together.³

Again, some one car-warrior despatched to Yama's abode some one adversary along with his driver and steeds. Some one rider, with a single elephant, despatched many car-warriors and horsemen.⁶ Similarly, Pārtha, with clouds of shafts, despatched large numbers of cars with drivers and steeds, of elephants and horses with their riders, and of foot-soldiers, belonging to the enemy.⁷ Kripa and Cikhandin encountered each other in that battle, while Sātyaki proceeded against Duryodhana. And Crutaçravas was engaged with Drona's son, and Yudhāmanyu with Chitrasena.⁸ The great Srinjaya car-warrior Uttamaejas was engaged with Karna's son Sushena, while Sahadeva rushed against Cakuni the king of the Gāndhāras like a hungry lion against a mighty bull.⁹ The youthful Catānika, the son of Nakula, rushed against the youthful Vrishasena the son of Karna, shooting showers of shafts. The heroic son of Karna struck that son of the princess of Pāṇchāla with many arrows.¹⁰ Conversant with all modes of warfare, Mādri's son Nakula, that bull among car-warriors, assailed Kritavarman. The king of the Pāṇchālas, viz., Dhṛishtadyumna the son of Yajnasena, attacked Karna, the commander of the Kaurava army, with all his forces.¹¹ Duscāsana, O Bhārata, with the swelling host of the *Samsaptakas* forming a portion of the Bharata army, fiercely attacked in that battle Bhima, that foremost of warriors of irresistible impetuosity.¹² The heroic Uttamaejas, putting forth his strength, struck the son of Karna and cut off his head which fell down on the Earth, filling the Earth and the welkin with a loud noise.¹³ Beholding the head of Sushena lying on the ground, Karna became filled with grief. Soon, however, in rage he cut off the steeds, the car, and the standard of his son's slayer with many keen shafts.¹⁴ Meanwhile Uttamaejas, piercing with his keen shafts and cutting off with his bright sword the steeds of Kripa and those warriors also that protected Kripa's sides, quickly ascended the car of Cikhandin.¹⁵ Beholding Kripa deprived of his car, Cikhandin who was on his vehicle, wished not to strike him with his shafts. The son of Drona then, covering with his own the car of Kripa, rescued the latter like a bull sunk in a mire.¹⁶ Meanwile Bhima the son of the Wind-god, clad in golden mail, began to scorch with his

keen arrows the troops of thy sons like the mid-day Sun scorching everything in the summer season.' ”¹⁷

SECTION LXXVI.

“Sanjaya said,—‘During the progress of that fierce engagement, Bhima, while fighting alone, being encompassed by innumerable foes, addressed his driver, saying,—Bear me into the midst of the Dhārtarāshtra host!’ Proceed, O charioteer, with speed, borne by these steeds! I will despatch all these Dhārtarāshtras to the presence of Yama!—Thus urged by Bhimasena, the charioteer proceeded, quickly and with great impetuosity, against thy son’s host to that spot whence Bhima desired to slaughter it. Then a large number of Kaurava troops, with elephants and cars and horse and foot, advanced against him from all sides.¹⁻³ They then, from every side, began to strike that foremost of vehicles belonging to Bhima, with numerous arrows. The high-souled Bhima, however, with his own shafts of golden wings, cut off all those advancing arrows of his enemies.⁴ Thus cut off into two or three fragments with Bhima’s arrows, those shafts, equipt with golden wings, of his enemies, fell down on the Earth. Then, O king, amongst those foremost of Kshatriyas, struck with Bhima’s shafts, the elephants and cars and horse and foot,⁵ set up a loud wail, O monarch, that resembled the din made by mountains when riven with thunder. Thus struck by Bhima, those foremost of Kshatriyas, their limbs pierced with Bhima’s powerful shafts, rushed against Bhima in that battle from every side, like new fledged birds towards a tree. When thy troops thus rushed against him, Bhima of infuriate impetuosity displayed all his impetuosity,⁶⁻⁷ like the Destroyer himself armed with mace when he burns and exterminates all creatures at the end of the *Yuga*. Thy soldiers were unable to resist in that battle that fierce impetuosity of Bhima endued with fierce impetuosity,⁸ like that of the Destroyer himself of wide-open mouth when he rusheth at the end of the *Yuga* for exterminating all creatures. Then, O Bhārata, like masses of clouds scattered by the tempest, the Bharata host, thus mangled and

burnt in that battle by the high-souled Bhima, broke and fled in fear in all directions. Then the mighty Bhimasena of great intelligence once more cheerfully said unto his charioteer,¹⁰—Ascertain, O Suta, whether those assembled cars and standards that are advancing towards me, are ours or the enemy's! Absorbed in battle, I am unable to distinguish them. Let me not shroud our own troops with my shafts!¹¹ O Viçoka, beholding hostile warriors and cars and the tops of their standards on all sides, I am greatly afflicted! The king is in pain. The diadem-decked Arjuna also has not yet come. These things, O Suta, fill my heart with sorrow!¹² Even this is my grief, O charioteer, that king Yudhishtira the just should have gone away, leaving me in the midst of the enemy. I do not know whether he, as also Vibhatsu, is alive or dead! This adds to my sorrow!¹³ I shall, however, though filled with great grief, destroy these hostile troops of great might! Thus slaughtering in the midst of battle my assembled foes, I shall rejoice with thee today!¹⁴ Examining all the quivers containing my arrows, tell me, O Suta, ascertaining the matter well, what quantity of arrows is still left on my car, that is, how much of what sort!¹⁵—

“Thus commanded, Viçoka said,—Of arrows, O hero, thou hast yet sixty thousand, while thy razor-headed shafts number ten thousand, and broad-headed ones number as much. Of cloth-yard shafts thou hast still two thousand, O hero, and of *Pradaras* thou hast still, O Pārtha, three thousand! Indeed, of the weapons, O son of Pāndu, the portion that still remains is not capable of being borne, if placed on carts, by six bullocks.¹⁶ Shoot and hurl them, O learned one, for of maces and swords and other weapons used with the arms alone, thou hast thousands upon thousands, as also lances and scimitars and darts and spears! Never fear that thy weapons will be exhausted!¹⁷—

“Bhima said,—Behold, O Suta, today this awful battle in which everything will be shrouded with my impetuous arrows sped fiercely from my bow and mangling all my foes, and in consequence of which the very Sun will disappear from the field, making the latter resemble the dark domains of Death!¹⁸

Today, even this will be known to all the Kshatriyas including the very children, O Suta, viz., that Bhimasena hath succumbed in battle or that, alone, he hath subjugated all the Kurus !¹⁹ Today, let all the Kauravas fall in battle or let all the world applaud me beginning with the feats of my earliest years ! Alone, I will overthrow them all, or let all of them strike Bhimasena down !²⁰ Let the gods that aid in the achievement of the best acts, bless me ! Let that slayer of foes, viz., Arjuna, come here now like Cakra, duly invoked, quickly coming to a sacrifice !²¹ Behold, the Bharata host is breaking ! Why do those kings fly away ? It is evident that Savyasāchin, that foremost of men, is quickly shrouding that host with his shafts !²² Behold, those standards, O Viçoka, and elephants and steeds and bands of foot-soldiers are flying away ! Behold, these cars, assailed with shafts and darts, with those warriors riding on them, are being scattered, O Suta !²³ Yonder, the Kaurava host, assailed with the shafts, equip with wings of gold and feathers of peacocks, of Dhananjaya and resembling thunderbolts in force, though slaughtered extensively, is repeatedly filling its gaps !²⁴ There, cars and steeds and elephants are flying away, crushing down bands of foot-soldiers ! Indeed, all the Kauravas, having lost their senses, are flying away, like elephants filled with fear at a forest conflagration,²⁵ and uttering cries of woe ! Those huge elephants, again, O Viçoka are uttering loud cries, assailed with shafts.²⁶—

“Viçoka said,—How is it, O Bhima, that thou dost not hear the loud twang of the yawning *Gāndiva* stretched by Pārtha in wrath ? Are these two ears of thine gone ?²⁷ All thy wishes, O son of Pāndu, have been fulfilled ! Yonder the Ape (on Arjuna's banner) is seen in the midst of the elephant force (of the enemy) ! Behold, the string of *Gāndiva* is flashing repeatedly like lightning amid blue clouds !²⁸ Yonder, the Ape on Dhananjaya's standard-top is everywhere seen to terrify hostile divisions in this dreadful battle ! Even I, looking at it, am struck with fear !²⁹ There, the beautiful diadem of Arjuna is shining brilliantly ! There, the precious jewel on the diadem, endued with the splendour of the Sun, looketh exceedingly resplendent !³⁰ There, beside him, behold his conch

Devadatta of loud blare and the hue of a white cloud ! There, by the side of Janārdhana, reins in hand, as he penetrates into the midst of the hostile army, behold his discus of solar effulgence, its nave hard as thunder, and its edge sharp as a razor ! Behold, O hero, that discus of Keçava, that enhancer of his fame, which is always worshipped by the Yadus !³¹⁻³³ There, the trunks, resembling lofty trees perfectly straight, of huge elephants, cut off by Kiritin, are falling upon the Earth ! There those huge creatures also, with their riders, pierced and split with shafts, are falling down, like hills riven with thunder.³⁴ There, behold, O son of Kunti, the *Pāñchajanya* of Krishna, exceedingly beautiful and of the hue of the moon, as also the blazing *Kaustubha* on his breast and his triumphal garland !³⁵ Without doubt, that first and foremost of all car-warriors, viz., Pārtha, is advancing, routing the hostile army as he comes, borne by his foremost of steeds, of the hue of white clouds, and urged by Krishna !³⁶ Behold those cars and steeds and bands of foot-soldiers, mangled by thy younger brother with the energy of the chief of the celestials ! Behold, they are falling down like a forest uprooted by the tempest caused by Garuda's wings !³⁷ Behold, four hundred car-warriors, with their steeds and drivers, and seven hundred elephants and innumerable foot-soldiers and horse-men, slain in this battle by Kiritin with his mighty shafts !³⁸ Slaughtering the Kurus, the mighty Arjuna is coming towards thy side even like the constellation *Chitrā* ! All thy wishes are fulfilled ! Thy foes are being exterminated ! Let thy might, as also the period of thy life, ever increase !³⁹—

“Bhima said,—Since, O Viçoka, thou tellest me of Arjuna's arrival, I will give thee four and ten populous villages and a hundred female slaves and twenty cars, being pleased with thee, O Suta, for this agreeable intelligence imparted by thee !—”⁴⁰

SECTION LXXVII.

“Sanjaya said,—Hearing the roars of cars and the leonine shouts (of the warriors) in battle Arjuna addressed Govinda,

saying,—Urge the steeds to greater speed !¹—Hearing these words of Arjuna, Govinda said unto him,—I am proceeding with great speed to the spot where Bhima is stationed !²—Then many lions among men (belonging to the Kaurava army), excited with wrath and accompanied by a large force of cars and horse and elephants and foot and making the Earth resound with the whizz of their arrows, the rattle of their car-wheels, and the tread of their horses' hoofs, advanced against Jaya (Arjuna) as the latter proceeded for victory, borne by his steeds white as snow or conchs and decked in trappings of gold and pearls and gems, like the chief of the celestials in great wrath proceeding, armed with the thunder, against (the *Asura*) Jambha for slaying him.³⁻⁴ Between them and Pārtha, O sire, occurred a great battle destructive of body, life, and sin, like the battle between the *Asuras* and the god Vishnu, that foremost of victors, for the sake of the three worlds.⁵ Alone, Pārtha, decked with diadem and garlands, cut off the mighty weapons sped by them as also their heads and arms in diverse ways, with his razor-faced and crescent-shaped and broad-head-arrows of great keenness.⁶ Umbrellas, and yak-tails for fanning, and standards, and steeds, and cars, and bands of foot, and elephants, fell down on the Earth, mutilated in diverse ways, like a forest broken down by a tempest.⁷ Huge elephants, decked in housings of gold and equipt with triumphal standards and warriors (on their backs), looked resplendent, as they were pierced with shafts of golden wings, like mountains ablaze with light.⁸ Piercing elephants and steeds and cars with excellent shafts resembling Vāsava's thunder, Dhananjaya proceeded quickly for the slaughter of Karna, even as Indra in days of yore for riving (the *Asura*) Vala.⁹ Then that tiger among men, that mighty-armed chastiser of foes, penetrated into thy host like a *Makara* into the ocean.¹⁰ Beholding the son of Pāndu, thy warriors, O king, accompanied by cars and foot and a large number of elephants and steeds, rushed against him.¹¹ Tremendous was the din made by them as they advanced against Pārtha, resembling that made by the waters of the ocean lashed into fury by the tempest.¹² Those mighty car-warriors, resembling tigers (in prowess), all rushed in that battle

against that tiger among men, abandoning all fear of death.¹³ Arjuna, however, routed the troops of those leaders of the Kurus as they advanced, shooting at him showers of weapons, like a tempest driving off masses of congregated clouds.¹⁴ Those great bowmen, all skilled in smiting, united together, and proceeded against Arjuna with a large number of cars and began to pierce him with keen shafts.¹⁵ Then Arjuna, with his shafts, despatched to Yama's abode several thousands of cars and elephants and steeds.¹⁶ While those great car-warriors in that battle were thus struck with shafts sped from Arjuna's bow, they were filled with fear and seemed to disappear one after another from their cars.¹⁷ In all, Arjuna, with his sharp arrows, slew full four hundred of those heroic car-warriors exerting vigorously in battle.¹⁸ Thus struck in that battle with sharp shafts of diverse kinds, they fled away on all sides, avoiding Arjuna.¹⁹ Tremendous was the uproar made at the van of the army by those warriors as they broke and fled like that made by the surging sea when it breaks upon encountering a mountain.²⁰ Having routed with his arrows that army struck with fright, Prithā's son Arjuna then proceeded, O sire, against the division of the Suta's son.²¹ Loud was the noise with which Arjuna faced his foes, like that made by Gadura in days of yore when swooping down for snakes.²² Hearing that sound, the mighty Bhimasena, desirous as he had been of obtaining a sight of Pārtha, became filled with joy.²³ As soon as the valiant Bhimasena heard of Pārtha's arrival, he began, O monarch, to grind thy troops, reckless of his very life.²⁴ Possessed of prowess equal to that of the wind, the valiant Bhima, the son of the Wind-god, began to career in that battle like the wind itself.²⁵ Afflicted by him, O monarch, thy army, O king, began to reel like a wrecked vessel on the bosom of the sea.²⁶ Displaying his lightness of hands, Bhima began to cut and mangle that host with his fierce arrows and despatch large numbers to the abode of Yama.²⁷ Beholding on that occasion the superhuman might of Bhima, O Bhārata; like that of the Destroyer at the end of the *Yuga*, thy warriors became filled with fright.²⁸ Seeing his mightiest soldiers thus afflicted by Bhimasena, O Bhārata, king Duryodhana address:

ed³⁹ all his troops and great bowmen, O bull of Bharata's race, commanding them to slay Bhima in that battle, since upon Bhima's fall he would regard the Pāṇḍava troops already exterminated.⁴⁰ Accepting that command of thy son, all the kings shrouded Bhima with showers of shafts from every side.⁴¹ Innumerable elephants, O king, and men inspired with desire of victory, and cars, and horse, O monarch, encompassed Vrikodara.⁴² Thus encompassed by those brave warriors on all sides, O king, that hero, that chief of Bharata's race, looked resplendent like the Moon surrounded by the stars.⁴³ Indeed, as the Moon at full within his corona looks beautiful, even so that best of men, exceedingly handsome, looked beautiful in that battle.⁴⁴ All those kings, with cruel intent and eyes red in wrath, showered upon Vrikodara their arrowy downpours, moved by the desire of slaying him.⁴⁵ Piercing that mighty host with straight shafts, Bhima came out of the press like a fish coming out of a net,⁴⁶ having slain ten thousand unretreating elephants, two hundred thousand and two hundred men, O Bhārata,⁴⁷ and five thousand horse, and a hundred car-warriors. Having slaughtered these, Bhima caused a river of blood to flow there.⁴⁸ Blood constituted its water, and cars its eddies; and elephants were the alligators with which it teemed. Men were its fishes, and steeds its sharks, and the hair of animals formed its weeds and moss.⁴⁹ Arms lopped off from trunks formed its foremost of snakes. Innumerable jewels and gems were carried along by the current. Thighs constituted its gavials, and marrow its mire. And it was covered with heads forming its rocks.⁵⁰ And bows and arrows constituted the rafts by which men sought to cross that terrible river, and maces and spiked bludgeons formed its snakes. And umbrellas and standards formed its swans, and head-gears its foam.⁵¹ Necklaces constituted its lotuses, and the earthy dust that arose formed its waves. Those endued with noble qualities could cross it with ease, while those that were timid and afrighted found it exceedingly difficult to cross.⁵² Warriors constituting its crocodiles and alligators, it ran towards the region of Yama. Very soon, indeed, did that tiger among men cause that river to flow.⁵³ Even as the terri-

ble Vaitarani is difficult of being crossed by persons of unrefined souls, that bloody river, terrible and enhancing the fears of the timid, was difficult to cross.⁴⁴ Thither where that best of car-warriors, viz., the son of Pāndu, penetrated, thither he felled hostile warriors in hundreds and thousands.⁴⁵ Seeing those feats achieved in battle by Bhimasena, Duryodhana, O monarch, addressing Cakuni, said,⁴⁶—Vanquish, O uncle, the mighty Bhimasena in battle! Upon his defeat the mighty host of the Pāndavas may be regarded as defeated!⁴⁷—Thus addressed, O monarch, the valiant son of Suvala, competent to wage dreadful battle, proceeded, surrounded by his brothers.⁴⁸ Approaching in that battle Bhima of terrible prowess, the heroic Cakuni checked him like the continent resisting the ocean.⁴⁹ Though resisted with keen shafts, Bhima, disregarding them all, proceeded against the sons of Suvala.⁵⁰ Then Cakuni, O monarch, sped a number of cloth-yard shafts equipt with wings of gold and whetted on stone, at the left side of Bhima's chest.⁵¹ Piercing through the armour of the high-souled son of Pāndu, those fierce shafts, O monarch, equipt with feathers of *Kankas* and peacocks, sunk deep into his body.⁵² Deeply pierced in that battle, Bhima, O Bhārata, suddenly shot at Suvala's son a shaft decked with gold.⁵³ The mighty Cakuni, however, that scorcher of foes, O king, endued with great lightness of hands, cut off into seven fragments that terrible arrow as it coursed towards him.⁵⁴ When his shaft fell down on the Earth, Bhima, O king, became highly enraged, and cut off with a broad-headed arrow the bow of Suvala's son with the greatest ease.⁵⁵ The valiant son of Suvala then, casting aside that broken bow, quickly took up another and six and ten broad-headed arrows.⁵⁶ With two of those straight and broad-headed arrows, O monarch, he struck Bhima himself;⁵⁷ with one he cut off Bhima's standard, and with two, his umbrella. With the remaining four, the son of Suvala pierced the four steeds of his antagonist.⁵⁸ Filled with rage at this, the valiant Bhima, O monarch, hurled in that battle a dart made of iron, with its staff adorned with gold.⁵⁹ That dart, restless as the tongue of a snake, hurled from Bhima's arms, speedily fell upon the ~~car~~ of the high-

souled son of Suvala.⁶⁰ The latter then, filled with wrath, O monarch, took up that same gold-decked dart and hurled it back at Bhimasena.⁶¹ Piercing through the left arm of the high-souled son of Pāndu, it fell down on the Earth like lightning flashed down from the sky.⁶² At this, the Dhārtarāshtras, O monarch, set up a loud roar all around. Bhima, however, could not bear that leonine roar of his foes endued with great activity.⁶³ The mighty son of Pāndu then, quickly taking up another stringed bow, in a moment, O monarch, covered with shafts the soldiers of Suvala's son in that battle, who were fighting reckless of their very lives.⁶⁴ Having slain his four steeds, and then his driver, O king, Bhima of great prowess next cut off his antagonist's standard with a broad-headed arrow without losing a moment.⁶⁵ Abandoning with speed that steedless car, Cakuni, that foremost of men, stood on the ground, with his bow ready drawn in his hands, his eyes red like blood in rage, and himself breathing heavily. He then, O king, struck Bhima from every side with innumerable arrows.⁶⁶ The valiant Bhima, baffling those shafts, cut off Cakuni's bow in rage and pierced Cakuni himself with many keen arrows.⁶⁷ Deeply pierced by his powerful antagonist, that scorcher of foes, O king, fell down on the Earth almost lifeless.⁶⁸ Then thy son, O monarch, seeing him stupified, bore him away from battle on his car in the very sight of Bhimasena.⁶⁹ When that tiger among men, viz., Cakuni, was thus taken up on Duryodhana's car, the Dhārtarāshtra troops, turning their faces from battle, fled away on all sides, inspired with fear on that occasion of great terror due to Bhimasena.⁷⁰ Upon the defeat of Suvala's son, O king, by that great bowman, viz., Bhimasena, thy son Duryodhana, filled with great fright, retreated, borne away by his fleet steeds, from regard for his maternal uncle's life.⁷¹ Beholding the king himself turn away from the battle, the troops, O Bhārata, fled away, from the encounters in which each of them had been engaged.⁷² Seeing all the Dhārtarāshtra troops turn away from battle and fly in all directions, Bhima, rushing impetuously, fell upon them, shooting many hundreds of shafts.⁷³ Slaughtered by Bhima, the retreating Dhārtarāsh-

tras, O king, approaching the spot where Karna was, once more stood for battle, surrounding him."⁴ Endued with great might and great energy, Karna then became their refuge. Finding Karna, O bull of Bharata's race, thy troops became comforted and stood cheerfully, relying upon one another, like ship-wrecked mariners, O tiger of men, in their distressful plight, when at last they reach an island. They then, once more, making death itself their goal, proceeded against their foes for battle.' "⁷⁶⁻⁷⁷

SECTION LXXVIII.

"Dhritarāshtra said,—'When our troops were broken in battle by Bhimasena, what, O Sanjaya, did Duryodhana and Suvala's son say? Or, what did Karna, that foremost of victors, or the warriors of my army in that battle, or Kripa, or Kritavarman, or Drona's son, or Dusçāsana, say?'² Exceedingly wonderful, I think, is the prowess of Pāndu's son, since, single-handed, he fought in battle with all the warriors of my army!³ Did the son of Rādhā act towards the (hostile) troops according to his vow? That slayer of foes, viz., Karna, O Sanjaya, is the prosperity, the armour, the fame, and the very hope of life, of the Kurus!⁴ Beholding the army broken by Kunti's son of immeasurable energy, what did Karna, the son of Adhiratha and Rādhā, do in that battle?⁵ What also did my sons, difficult of defeat in battle, do or the other kings and mighty car-warriors of our army? Tell me all this, O Sanjaya, for thou art skilled in narration!"⁶

"Sanjaya said,—'In that afternoon, O monarch, the Suta's son of great valour began to smite all the Somakas in the very sight of Bhimasena.⁷ Bhima also of great strength began to destroy the Dhārtarāshtra troops. Then Karna, addressing (his driver) Calya, said unto him,—Bear me to the Pāñchālas!⁸—Indeed, beholding his army in course of being routed by Bhimasena of great intelligence, Karna once more addressed his driver, saying,—Bear me to the Pāñchālas only!⁹—Thus urged, Calya the ruler of the Madras, endued with great might, urged those white steeds that were fleet as thought, towards the

Chedis, the Pāṇchālas and the Kārushas.¹⁰ Penetrating then into that mighty host, Calya, that grinder of hostile troops, cheerfully conducted those steeds into every spot that Karna, that foremost of warriors, desired to go to.¹¹ Beholding that car cased in tiger skins and looking like a cloud, the Pāṇdus and the Pāṇchālas, O monarch, became terrified.¹² The rattle then of that car, like unto the peal of thunder, or the sound of a mountain splitting into fragments, became audible in that dreadful battle.¹³ With hundreds upon hundreds of keen arrows sped from the bowstring drawn to his ear, Karna then smote hundreds and thousands of warriors belonging to the Pāṇdava army.¹⁴ While the unvanquished Karna was employed in achieving these feats, many mighty bowmen and great car-warriors among the Pāṇdavas encompassed him on all sides.¹⁵ Indeed, Cikhandin, and Bhima, and Dhrishtadyumna the son Prishata, and Nakula, and Sahadeva, and the (five) sons of Draupadi, and Sātyaki, surrounded the son of Rādhā, pouring showers of arrows upon him, from desire of despatching him to the other world.¹⁶ The heroic Sātyaki, that best of men, struck Karna in that engagement with twenty keen shafts in the shoulder-joint.¹⁷ Cikhandin struck him with five and twenty shafts, and Dhrishtadyumna struck him with seven, and the sons of Draupadi with four and sixty, and Sahadeva with seven, and Nakula with a hundred, in that battle.¹⁸ The mighty Bhimasena, in that encounter, filled with rage, struck the son of Rādhā in the shoulder-joint with ninety straight shafts.¹⁹ The son of Adhiratha then, of great might, laughing in scorn, and drawing his excellent bow, let off many keen shafts, afflicting his foes.²⁰ The son of Rādhā pierced each of them in return with five arrows. Cutting off the bow of Sātyaki as also his standard, O bull of Bharata's race,²¹ Karna pierced Sātyaki himself with nine shafts in the centre of the chest. Filled with wrath, he then pierced Bhimasena with thirty shafts.²² With a broad-headed arrow, O sire, he next cut off the standard of Sahadeva, and with three other arrows, that chastiser of foes afflicted Sahadeva's driver.²³ Within the twinkling of an eye he then deprived the (five) sons of Draupadi of their cars, O bull of Bharata's race, which seemed

exceedingly wonderful.²⁴ Indeed, with his straight shafts causing those heroes to turn back from the fight, the heroic Karna began to slay the Pāṇchālas and many mighty car-warriors among the Chedis.²⁵ Thus struck in that battle, O monarch, the Chedis and the Matsyas, rushing against Karna alone, poured upon him showers of shafts.²⁶ The Suta's son, however, that mighty car-warrior, began to smite them with his keen shafts. I beheld this exceedingly wonderful feat, O Bhārata,²⁷ viz., that the Suta's son of great prowess, alone and unsupported in that battle, fought with all those bowmen who contended with him to the utmost of their prowess,²⁸ and checked all those Pāṇḍava warriors, O monarch, with his shafts. With the lightness of hand, O Bhārata, of the high-souled Karna on that occasion,²⁹ all the gods as also the *Siddhas* and the *Chāranas* were gratified. All the great bowmen among the Dhārtarāshtras also, O best of men, applauded³⁰ Karna, that foremost of great car-warriors, that first of all bowmen. Then Karna, O monarch, burnt the hostile army³¹ like a mighty and blazing conflagration consuming a heap of dry grass in the summer season. Thus slaughtered by Karna, the Pāṇḍava troops, struck with fear, fled in all directions, at the very sight of Karna. Loud wails arose there among the Pāṇchālas in that great battle,³²⁻³³ while they were thus struck with the keen shafts sped from Karna's bow. Struck with fear at the noise, the vast host of the Pāṇḍavas,³⁴—those enemies of Karna,—regarded him as the one warrior in that battle. Then that crusher of foes, viz., the son of Rādhā, once more achieved an exceedingly wonderful feat,³⁵ inasmuch as all the Pāṇḍavas, united together, were unable to even gaze at him. Like a swelling mass of water breaking when it comes in contact with a mountain,³⁶ the Pāṇḍava army broke when it came in contact with Karna. Indeed, O king, the mighty-armed Karna in that battle, burning the vast host of the Pāṇḍavas, stood there like a blazing fire without smoke. With great activity that hero, with his shafts, cut off the arms and the heads of his brave foes, O king, and their ears decked with ear-rings. Swords with hilts of ivory, and standards, and darts, and steeds, and elephants,³⁷⁻³⁸ and cars of diverse kinds, O king, and

banners, and axles, and yokes, and wheels of many kinds,⁴⁰ were cut off in various ways by Karna observant of a warrior's vow. There, O Bhārata with elephants and steeds slain by Karna,⁴¹ the Earth became impassable and miry with flesh and blood. The uneven and even spots also of the field, in consequence of slain horse and foot⁴² and broken cars and dead elephants, could no longer be distinguished. The combatants could not distinguish friends from foes⁴³ in that thick darkness caused by shafts when Karna's (celestial) weapon was displayed. The mighty car-warriors of the Pāṇḍavas, O monarch, were completely shrouded with the shafts, decked with gold, that were sped from Karna's bow. Those mighty car-warriors of the Pāṇḍavas, O king, in that battle, though struggling vigorously, were repeatedly broken by the son of Rādhā, even as a herd of deer in the forest is routed by an angry lion!⁴⁴⁻⁴⁵ Routing the foremost of Pāṇchāla car warriors and (other) foes, Karna of great fame, in that battle, slew the Pāṇḍava warriors like a wolf slaying smaller animals. Beholding the Pāṇḍava army turn away from battle, the Dhārtarāshtra⁴⁷⁻⁴⁸ bowmen of great might rushed against the retreating host, uttering terrible shouts. Then Duryodhana, O monarch, filled with great delight,⁴⁹ caused diverse musical instruments to be beat and blown in all parts of the army. The great bowmen amongst the Pāṇchālas, those foremost of men, though broken,⁵⁰ returned heroically to the fight, making death their goal. The son of Rādhā, however, that bull among men and scorcher of foes, O monarch, in that battle, broke those returned heroes in diverse ways. There, O Bhārata, twenty car-warriors among the Pāṇchālas and more than a hundred Chedi warriors were slain by Karna with his shafts. Making the terraces of cars and the backs of steeds empty, O Bhārata,⁵¹⁻⁵² and slaying the combatants that fought from the necks of elephants, and routing the foot-soldiers, that scorcher of foes, viz., the Suta's son of great bravery, became incapable of being gazed at like the midday Sun and looked resplendent like the Destroyer himself at the end of the *Yuga*. Thus, O monarch, that slayer of foes, that mighty Bowman, viz., Karna, having slain foot, horse, car-warriors, and elephants, stood there on his car. In-

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